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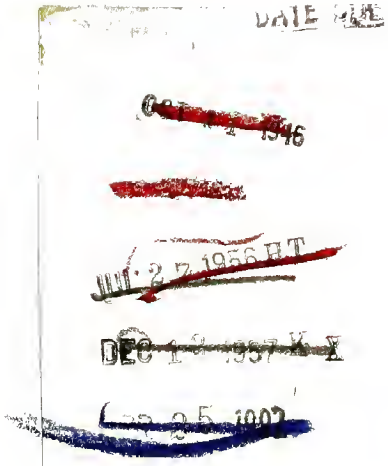
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# THE JESUIT RELATIONS

AND

# ALLIED DOCUMENTS

VOL. XII

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*No.* 220.

The Bancroft Company

The Jesuit Relations and Allied Documents

# TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. XII
QUEBEC: 1637

CLEVELAND: The Burrows Brothers Company, PUBLISHERS, MDCCCXCVIII

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DOCUMENT:—

XXIX. Relation de ce qui s'est passé en la Novvelle France, en l'année 1637. [Conclusion of Part I. of the document.] *Paul le Jeune;* Cap Rouge, August 31, 1637, and Kébec, September 11, 1637 . . . . 5

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# PREFACE TO VOL. XII

Following is a synopsis of the concluding portion of Part I. of Le Jeune's *Relation* of 1637,—the first installment thereof having been published in Vol. XI. of our series:

XXIX. Le Jeune commences chap. x. of his *Relation* of 1637, by describing the character and practices of the medicine men (whom the missionaries call "sorcerers"), and discusses the question whether these persons really have intercourse with the devil; he inclines to the opinion that such is the case. He goes on to recount certain superstitious beliefs, current among the natives, regarding various matters—the genesis of thunder, eclipses, and other natural phenomena; the condition of departed souls; and the destiny of the human race. The curious legend of Tchakabech—a wonderful dwarf, who climbed to the sky, and caught the sun in a net—is also narrated.

The writer then describes the foundation at Quebec of a seminary for Huron boys. After many difficulties, it was opened with three pupils, a number afterwards doubled. The seminary soon meets a great loss in the death of its two most promising lads, Tsiko and Satouta, as the result of over-eating. They, however, passed away in a pious frame of mind, and were baptized just before that event. The

remaining seminarists are doing well in both secular and religious studies, and prove surprisingly apt therein, as well as docile in behavior; they wish to remain always with the missionaries, who hope that these heretofore wild youths may be induced to become tillers of the soil, thus affording a needed example to their fellow-savages.

Le Jeune recounts the hindrances to their work from the credulity of the natives, influenced by various false reports spread among them concerning the smallpox epidemic which, that year, had ravaged all Canada. This and other misfortunes were attributed to the French, and especially to the preachers of the new faith; these are considered by the Indians as sorcerers, who have bewitched them, and the tribesmen have sometimes threatened the lives of the Jesuits. The seminary is for a time in danger of ruin; but a turn in affairs, with a novena of masses in honor of St. Ignace, restores it to safety; and new pupils are sent down from the Huron country.

Brébeuf has sent a letter of "instructions for the Fathers of our Society who shall be sent to the Hurons," which is here given in full. Among these, are injunctions to "never make the savages wait for you in embarking; take, at first, everything they offer, although you may not be able to eat it all,—for when one gets somewhat accustomed to it, there is not too much; do not be at all annoying to even one of these barbarians; do not ask too many questions; try always to be cheerful;" etc.

Le Jeune concludes his relation by the usual "Journal" of the year's events. In September he had gone with Montmagny to Three Rivers and the Richelieu River; and in October he had visited Beau-

pré. Later, the Indian women come to him for instruction; but he soon has to dismiss these visitors on account of the noise made by the babies that accompany them. In April, a party of Algonkins and Montagnais go to attack the Iroquois, but are defeated, losing both their chiefs in battle. Makheabichtichiou, the Montagnais chief, applies to Montmagny for aid, and is told that it will be given them, if they consent to settle at Three Rivers and give up their nomadic life.

May day is celebrated by the light-hearted French, and a Maypole erected before the Quebec church — "the first May day on which New France has honored the Church."

In June, a battle occurs between the Iroquets and Iroquois. The latter are defeated, losing thirteen prisoners, whom the Algonkins put to death with fearful tortures.

In July, a party of Abenakis come to Quebec, to visit the Montagnais. In defiance of prohibitions from the latter and from the French, they go to Three Rivers, to barter for beaver skins; but Montmagny compels them to return to their own country without any pelts, that they may not injure the trade of the Hundred Associates. The ships from France bring Fathers Claude Pijart and Claude Quentin.

Le Jeune and Ragueneau attend Montmagny to Three Rivers, to meet the annual Huron fleet. Pierre Pijart meets them there, having come with the Huron chief Aënons (mentioned by Brébeuf, in his *Relation* of the preceding year, as a warm friend of the mission). This man, becoming sick on the journey, dies at Three Rivers,—meeting his end piously, after having been baptized. As the Huron canoes

start to return, they are attacked by an ambushed band of Iroquois, numbering some 500 warriors. Some of the Hurons are captured; but the others escape for their homeward journey,—Ragueneau being, fortunately, with this band. The Iroquois even threaten the French at Three Rivers; but Montmagny keeps them at bay, and sends to Quebec for reinforcements, whereupon the Iroquois retire. Soon after, the French return to Quebec, arriving there in time for Le Jeune to send his letters to France by the returning ships. He finishes writing the *Relation*, "on board the Sainte Marie," the ship that carried them back from Three Rivers.

Arrived at Quebec, he writes a *dernière lettre*, as a postscript to the former; this letter closes Part I. of the present document. In this epistle he relates that he was obliged, four days after reaching Quebec, to return to Three Rivers, to meet another Huron fleet that had just arrived at that settlement. The Hurons bring with them new pupils for the seminary,—even more than the Fathers can accept. Letters from the Huron mission relate the calumnies current there regarding the French, who are accused of being the cause of all the natives' misfortunes; but the missionaries heed not their persecutions, and continue their work full of faith and ardor. Montmagny's lieutenant, De l'Isle, and Le Jeune hold a council with the savages at Three Rivers, making many speeches and presents; the savages are thus pacified, and their friendship won. Le Jeune concludes by relating the particulars of the illness and death of Charles Turgis, the missionary at Miscou.

R. G. T.

MADISON, WIS., December, 1897.

XXIX (continued)

# LE JEUNE'S RELATION, 1637

ROUEN: JEAN LE BOULLENGER, 1638

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Chaps. x.-xv. of the *Relation* proper, of 1637, and Le Jeune's *Dernière Lettre*, completing Part I. of the document, are given in the present volume. The greater portion of Part II. (Le Mercier's Huron *Relation*) will occupy Volume XIII.

## [154] CHAPITRE X.

### DES SORCIERS, ET S'ILS ONT COMMUNICATION AUEC LE DIABLE.

LES Sauuages Montagnets donnent le nom de Manitou à toute Nature ſuperieure à l'homme, bonne ou mauuaiſe. C'eſt pourquoy quand nous parlons de Dieu, ils le nomment par fois le bon Manitou, & quand nous parlons du Diable ils l'appellent le meſchant Manitou. Or tous ceux qui ont quelque cognoiſſance particuliere auec le Manitou bon ou mauuais ſe nomment parmy eux Man[i]touiſiouekhi. Et pour autant que ces gens-là ne cognoiſſent que le meſchant Manitou, c'eſt à dire le Diable, nous les appellons Sorciers. Ce n'eſt pas que le Diable ſe communique à eux ſi ſenſiblement qu'il fait aux Sorciers & aux Magiciens [155] d'Europe: mais nous n'auons point d'autre nom pour leur donner, veu meſmes qu'ils font quelques actions de vrays ſorciers: comme de ſe faire mourir les vns les autres par ſorts ou deſirs, & imprecations, par prouocations du Manitou, par des poiſons qu'ils compoſent: Et cela eſt ſi ordinaire parmy eux, du moins dans leur eſtime, que ie n'en voy quaſi mourir aucun, qui ne penſe eſtre enſorcelé. C'eſt pourquoy ils n'ont point d'autres Medecins que ces Sorciers dont ils ſe ſeruent pour rompre les ſorts deſquels ils penſent eſtre liez: en effet ils meurent quaſi tous etiques, deſſeichans en ſorte qu'ils n'ont plus que la peau & les os quand on les porte en

## [154] CHAPTER X.

### OF THE SORCERERS, AND WHETHER THEY HAVE COMMUNICATION WITH THE DEVIL.

THE Montagnet Savages give the name Manitou to all Nature superior to man, good or bad. This is why, when we speak of God, they sometimes call him the good Manitou; and, when we speak of the Devil, they call him the bad Manitou. Now all those who have any special acquaintance with the Manitou, be he good or bad, are called among them "Man[i]touisiouekhi." And inasmuch as these persons know only the bad Manitou, that is, the Devil, we call them Sorcerers. Not that the Devil communicates with them as obviously as he does with the Sorcerers and Magicians [155] of Europe; but we have no other name to give them, since they even do some of the acts of genuine sorcerers,—as, to kill one another by charms, or wishes, and imprecations, by the abetment of the Manitou, by poisons which they concoct. And this is so common among them, at least in their own opinion, that I hardly ever see any of them die who does not think he has been bewitched. This is why they have no other Physicians than the Sorcerers, whom they employ to break the spells by which they think they are held. In fact, they nearly all die of consumption, becoming so thin that they are nothing but skin and bone when they are borne to the grave. Hence it arises that these sorcerers are greatly feared, and that one would not dare offend

terre. D'icy prouient que ces ſorciers ſont extrémement redoutez, & qu'on ne les oſeroit faſcher pource qu'ils peuuent, à ce qu'ils croyent, tuer les hommes par leur art. Ils ſont auſſi grandement recherchez, pour autant qu'ils ont pouuoir, à ce qu'ils diſent, d'oſter la maladie qu'on leur à donnee. C'eſt choſe pitoyable de voir comme le Diable ſe iouë de ces peuples, leſquels s'eſtonnent voyans que nous prouoquons & defions ſi aiſément leurs Sorciers. Ils attribuent cela à vne plus grande cognoiſſance du Manitou. Ils croyent qu'il y a deſormàis [*sc.* des hommes] parmy [156] eux, qui n'ont aucune communication auec le Diable. Ce ſont des Iongleurs qui font les meſmes ſingeries que les Sorciers pour tirer des autres quelques preſens. Comme nous crions certain iour contre la malice des Sorciers, l'vn des Sauuages qui eſtoyent preſens & qu'on tenoit pour tel, dit tout haut, pour moy ie ne ſçay point ces malices: mon pere battoit ſon tambour aupres des malades, ie l'ay veu faire, ie fay comme luy: Voyla toute la fineſſe que i'y ſçay. Ces pauures Barbares mourans tous les iours, diſent qu'il n'y a plus de vray Man[i]touïſiou parmy eux, c'eſt à dire de vray Sorcier.

C'eſt l'office du Sorcier d'interpreter les ſonges, d'expliquer le chant, ou le rencontre des öiſeaux. Les Romains auoyent les Augures qui faiſoyent la meſme choſe. Ils diſent que quand on ſonge qu'on a veu beaucoup de chair d'Orignac, que c'eſt ſigne de vie: mais ſi on a des ſonges d'Ours, c'eſt ſigne de mort. I'ay deſia dit pluſieurs fois que ces Charlatans chantent & battent leurs tambours pour guerir les malades, pour tuer des ennemis en guerre & prendre des animaux à la chaſſe. Pigarouich, c'eſt le Sor-

them, because they can, the people believe, kill men by their arts. They are also greatly sought after, inasmuch as they can, it is said, remove disease which has been inflicted by them. It is a pitiable sight to see how the Devil makes sport of these people, who are astonished when they see how easily we challenge and defy their Sorcerers. They attribute it to a better acquaintance with the Manitou. They believe that there are men among [156] them who have no communication with the Devil. These are Jugglers who perform the same apish tricks as the Sorcerers, in order to get a few presents from others. One day, when we were inveighing against the malice of the Sorcerers, one of the Savages present, who was regarded as such, exclaimed, "As for me, I know nothing about these tricks; my father beat his drum near the sick; I have seen him do it, and I do as he did; this is all the artifice I understand." These poor Barbarians, perishing every day, say that there is no longer any real Man[i]touisiou among them, that is to say, no genuine Sorcerer.

It is the office of the Sorcerer to interpret dreams, to explain the singing of birds, or encounters with them. The Romans had their Augurs, who did the same thing. They say that when one dreams he has seen a great deal of Moose meat, it is a sign of life; but if one dreams of a Bear, it is a sign of death. I have already said several times that these Charlatans sing and beat their drums to cure the sick, to kill their enemies in war, and to capture animals in the hunt. Pigarouich, the Sorcerer of whom I have spoken above, sang to us [157] once the song he uses when he intends to go hunting. He uttered only these words, *Iagoua mou itoutaoui ne e-é*, which he re-

cier dont i'ay parlé cy-deſſus, nous chanta [157] vne fois la chanſon qu'il dit voulant aller à la chaſſe. Il ne profera que ces paroles, *Iagoua mou itoutaouj ne e-é*, qu'il reïtera pluſieurs fois auec diuers tons ſombres & peſans, quoy qu'aſſez doux à l'oreille. Nous luy demandaſmes pourquoy il chantoit cela pour prendre des animaux. I'ay veu, dit-il, en ſonge ceſte chanſon, c'eſt pourquoy ie l'ay retenuë & m'en ſuis ſeruy depuis. Il nous pria fort de luy enſeigner ce qu'il falloit chanter pour guerir les malades, & pour avoir bonne chaſſe, nous promettans de l'obſeruer de poinct en poinct.

Voicy l'vne des façons dont ſe ſeruent les meſchans pour tuer leurs compatriotes. Quelqu'vn m'a dit qü'ils s'eſtoyent autresfois voulu ſeruir de ces diableries contre les François, mais qu'ils n'auoyent peu les faire malades. Si le Chreſtien ſçauoit ſa dignité, il en feroit grande eſtime. Vn Sorcier voulant tuer quelqu'vn entre dans ſon Tabernacle, fait venir les Genies du iour, ou ceux qui ſont le iour: ils les nomment ainſi, & nous les appellons des Diables. Eſtans entrez il leur enuoye querir l'ame de celuy, ou de ceux qu'ils veulent tuer. Si ces perſonnes ſont d'autre Nation, ils changent leur nom, de peur que leurs parens en ayans le vent, [158] prennent vengeance du ſorcier. Ces Genies apportent ces pauures ames en forme de pierres, ou d'vne autre façon. Alors le ſorcier les frappe à coups d'eſpees, ou de haches: en ſorte que le ſang en decoule ſi fort, que l'eſpee, ou la hache en demeure toute teinte & toute rouge. Cela fait, celuy dont on a frappé l'ame tombe malade & languit iuſques à la mort. Voilà comme ces pauures gens ſont abuſez des Demons. Quand vn Sauuage

peated several times in different tones, grave and heavy, although pleasant enough to the ear. We asked him why he sang this to capture animals. "I learned," said he, "this song in a dream; and that is why I have preserved and used it since." He requested us earnestly to teach him what must be sung to cure the sick, and to have a good chase, promising us to observe it exactly.

Here is one of the methods employed by the wicked ones to kill their countrymen. Some one has told me that they had formerly tried to use these devilries against the French, but that they could not make them sick. If the Christian realized his own dignity he would hold it in high esteem. A Sorcerer, wishing to kill some one, enters his Tent and summons the Genii of the light, or those who make the light; they call them thus, and we call them Devils. When they arrive, he sends them after the soul of him, or of those, whom they wish to kill. If these persons belong to another Nation, they change their name, lest their relatives, getting wind of the affair, [158] take vengeance on the sorcerer. The Genii bring these poor souls in the form of stones, or in some other shape. Then the sorcerer strikes them with blows of javelins or hatchets, so hard that the blood runs down from them, so copiously that the javelin or the hatchet remains all stained and red with it. When this is done, the one whose soul had been struck falls sick, and languishes unto death. See how these poor people are deluded by the Demons. When one Savage hates another, he employs a sorcerer to kill him in this way; but they say that if the sick man happens to dream who it is that has bewitched him, he will get well and the sorcerer will die. These

en hayt quelqu'autre, il ſe ſert d'vn ſorcier pour le tuer en ceſte maniere: mais ils diſent que ſi le malade vient à ſonger qui eſt celuy qui l'a enſorcelé, qu'il guerira & que le ſorcier mourra. Ces Genies ou faiſeurs de Iour leur font accroire qu'ils ayment beaucoup leur Nation, mais que le meſchant Manitou les empeſche de leur procurer les biens qu'ils leur deſirent.

Ils s'imaginent que celuy qui ſouhaitte ou deſire la mort à vn autre, notamment s'il eſt ſorcier, obtient ſouuent l'effect de ſon deſir: mais auſſi le ſorcier qui a eu ce ſouhait, meurt apres les autres. C'eſt choſe eſtrange de voir comme ces peuples s'accordent ſi bien à l'exterieur, & comme ils ſe hayſſent à l'interieur. Ils ne ſe faſchent pas & [159] ne s'entrebattent pas ſouuent: mais au fonds du cœur ils ſe veulent bien du mal. Ie ne ſçay comme cela ſe peut accorder auec le bien & le ſecours qu'ils ſe preſtent les vns les autres.

Vn de ces Sorciers ou Iongleurs m'a dit, que parfois le diable parle à quelque Sauuage, on entend ſeulement ſa voix ſans rien voir. Il luy dira par exemple: tu trouueras vne pierre ſur la neige, ou en tel endroit, ou dans le cœur, ou dans l'eſpaule ou autre partie d'vn Elan, ou d'vn autre animal: prends ceſte pierre & tu ſeras heureux à la chaſſe: Celuy-cy m'aſſeuroit qu'il auoit trouué vne de ces pierres dans le cœur d'vn Elan, & qu'il l'auoit donné à vn François: C'eſt pourquoy, diſoit-il, ie ne tueray plus rien.

Il diſoit encores que le Diable ſe communiquoit par ſonges. Vn Orignac ſe preſentera à quelqu'vn en dormant, & luy dira, viens à moy: Le Sauuage eſueillé va chercher l'Orignac qu'il a veu; l'ayant trouué,

Genii, or makers of Light, induce them to believe that they greatly love their Nation, but that the wicked Manitou prevents them from procuring for it the blessings they would desire.

They imagine that he who longs for, or desires the death of another, especially if he be a sorcerer, will often have his wish gratified; but also the sorcerer who has had this wish dies after the others. It is strange to see how these people agree so well outwardly, and how they hate each other within. They do not often get angry and [159] fight with one another, but in the depths of their hearts they intend a great deal of harm. I do not understand how this can be consistent with the kindness and assistance that they offer one another.

One of these Sorcerers or Jugglers told me that occasionally the devil speaks to some Savage, who hears only his voice, without seeing any one. He will say to him, for example, "Thou wilt find a stone upon the snow, or in such a place, or in the heart, or the shoulder, or some other part of an Elk, or of another animal; take this stone, and thou wilt be lucky in the chase." He assured me that he had found one of these stones in the heart of an Elk, and that he had given it to a Frenchman. "Hence I shall kill nothing more," said he.

He also said that the Devil made himself known through dreams. A Moose will present itself to a man in his sleep, and will say to him, "Come to me." The Savage, upon awaking, goes in search of the Moose he has seen. Having found it, if he hurls or launches his javelin upon it, the beast falls stone-dead. Opening it, he occasionally finds some hair or a stone in its body, which he takes and keeps with

s'il lance ou darde ſur luy ſon eſpee, la beſte tombe roide mort: l'ouurant il trouue par fois du poil ou quelque pierre dans ſon corps, il le prend & le gardent ſoigneuſement pour eſtre heureux à rencontrer & tuer force animaux.

[160] De plus il adiouſtoit que les Demons leur enſeignoyent à faire des vnguens de crapaux & de ſerpens pour faire mourir ceux qu'ils ont en hayne. S'il dit vray, il n'y a point de doute qu'ils n'ayent communication auec le Diable. Ie croy que de ceſte ſuperſtition ou reſuerie eſt prouenuë vne couſtume qu'ont les Sauuages d'auoir vn ſac ſi particulier pour eux, que pas vn autre n'oſeroit regarder dedans, ils s'en offenſeroyent peut-eſtre iuſques à s'entretuer. Ils ne veulent pas qu'on voye ceſte pierre ou choſe ſemblable s'ils en ont: & l'vn d'eux me dit vn iour, en ce poinct tu cognoiſtras ſi vn Sauuage veut croire veritablement en Dieu, s'il te donne ceſte pierre s'il en a quelqu'vne.

Maĸheabichtichiou m'a raconté qu'eſtant encor jeune garçon & chaſſant tout ſeul dans les bois, il vit venir à ſoy vn Genie du iour: il eſtoit veſtu & paré comme vn Hiroquois, il eſtoit porté par l'air: Ie m'arreſtay, diſoit-il, tout remply de peur: il s'arreſta auſſi vn peu loing de moy, toute la terre à l'entour de luy ſembloit trembler: il me dit que ie ne craigniſſe point, que ie ne mourrois pas ſi toſt, mais qu'il n'en ſeroit pas de meſme de mes gens. En fin, ie le vy enleuer [161] en l'air diſparoiſſant de deuant mes yeux. Ie retourne en la Cabanne tout eſpouuanté, ie raconte ce que i'auois veu à mes compatriotes: ils prirent cela à mauuais augure, & dirent que quelqu'vn d'eux ſeroit tué par leurs ennemis. Incontinent apres

great care, that he may be fortunate in finding and killing many animals.

[160] Moreover, he added that the Demons taught them to make ointments from toads and snakes, to cause the death of those whom they hate. If he tells the truth, there is no doubt they have communication with the Devil. I believe that from this superstition or notion has sprung a custom the Savages observe, of having a little bag so especially for their own use, that no one else would dare look inside of it; they would be greatly offended thereat, perhaps even so much as to kill the other. They are unwilling that any one should see this stone, or similar object, if they have one; and one of them said to me one day, "In this way thou wilt know whether a Savage really desires to believe in God, if, having one of these stones, he gives it to thee."

Makheabichtichiou has related to me that once, when he was still a young lad, and was hunting all alone in the woods, he saw coming toward him a Genie of light; he was dressed and adorned like an Hiroquois, and was borne through the air. "I halted," said he, "filled with fear. He stopped also, at a little distance from me, and all the earth around him seemed to tremble. He told me that I should not fear; that I would not die so soon, but that it would not be the same with my people. At last I saw him rise [161] into the air, and disappear before my eyes. I returned to the Cabin, thoroughly frightened, and related to my countrymen what I had seen; they took it as a bad sign, and said that some one of them would be killed by their enemies. Immediately after this, some one came to tell them that one of their fasters, being separated from the

on leur vint dire que l'vn de leurs jeuſneurs ſeparé des autres auoit eſté ſurpris & maſſacré des Hiroquois: Si la crainte qui fait voir à l'imagination ce qui n'eſt pas, ne troubloit point la fantaſie de cét homme, ſans doute le Diable luy eſtoit apparu, quoy qu'il n'eſtoit point Sorcier.

Ie me ſuis laiſſé dire par vn Sauuage que ils croient que les Genies du Iour ont les yeux de trauers, l'vn haut & l'autre bas. Cõme i'ay parlé d'eux aux autres Relatiõs, ie n'en dirai point dauantage en ce lieu. Reſpondons à la queſtion propoſee en teſte de ce Chapitre, ſçauoir, ſi ces Sorciers ont vraiement communication auec le Diable? Si ce que ie viens de dire eſt veritable, il ne faut point douter que les Demons ne ſe manifeſtent par fois à eux: mais i'ay creu iuſques à maintenant qu'en effect le diable les abuſoit, rempliſſant leur entendement d'erreurs, & leur volonté de malice. Mais ie me perſuadois qu'il ne ſe [162] deſcouuroit point ſenſiblement, & que tout ce que faiſoyent leurs Sorciers n'eſtoient que des Iongleries qu'ils inuentoient, pour en tirer quelque profit. Ie commance maintenant à douter, voire à pancher de l'autre coſté, pour les raiſons ſuiuantes.

I'ay dit autresfois que voulans conſulter les Genies du Iour, ils dreſſoient des Tabernacles, fichans des pieux en terre, les lians & arreſtans auec vn cercle, puis les entourans de robes ou de couuertures: quãd le ſorcier eſt entré là dedans & qu'il a chanté & inuoqué ces Genies ou Demons, le Tabernacle commance à branſler: Or ie me figurois que le Sorcier l'eſbranſloit, mais Makheabichtichiou me parlant à cœur ouuert, & le Sorcier Pigarouich me deſcouurant auec grande ſincerité toutes ſes malices, m'a proteſté que

others, had been surprised and murdered by the Hiroquois." If fear, which makes the imagination see what is not there, did not trouble this man's fancy, then doubtless the Devil appeared to him, although he is not a Sorcerer.

I have been told by a Savage that they think the eyes of the Genii of Light are in an oblique line, one above and the other below. As I have spoken of them in other Relations, I will say no more about them here. Let us answer the question proposed in the heading of this Chapter, namely, whether these Sorcerers really have communication with the Devil. If what I am about to tell is true, there is no doubt that the Demons sometimes manifest themselves to them; but I have believed until now that in reality the devil deluded them, filling their understandings with error and their wills with malice, though I persuaded myself that he did not [162] reveal himself visibly, and that all the things their Sorcerers did were only Deceptions they contrived, in order to derive therefrom some profit. I am now beginning to doubt, even to incline to the other side, for the following reasons:

I have said before that, when they intended to consult the Genii of Light, they prepared Tents by driving stakes into the ground, binding and fastening them with a hoop, then covering them with robes or blankets. When the sorcerer has entered therein, and has sung and invoked these Genii or Demons, the Tent begins to shake. Now I imagined that the Sorcerer shook it; but Makheabichtichiou, speaking to me frankly, and the Sorcerer Pigarouich, revealing to me with great sincerity all his knaveries, protested to me that it was not the Sorcerer who moved this

ce n'eſtoit point le Sorcier qui mouuoit cét edifice, mais vn vent qui entroit fort promptement & rudement: & pour preuue de cecy, ils me diſoient que le Tabernacle eſt par fois ſi fort, qu'à peine vn homme le peut-il faire remuer, & cependant tu le verras, ſi tu y veux aſſiſter, s'agiter & ſe courber de part & d'autre, auec vne telle impetuoſité & par vn ſi long temps, que tu ſeras contraint de confeſſer [163] qu'il n'y a force d'homme qui puiſſe faire ce mouuement. Hyuernant auec les Sauuages ie vy faire ceſte diablerie, ie vy ſuër de grands ieunes hommes dreſſans ce Tabernacle; ie le vy branſler, non pas auec la violence qu'ils me diſent, mais aſſez fort, & ſi long temps, que ie m'eſtonnois qu'vn homme euſt eu tant de force pour reſiſter à ce trauail. Neantmoins comme ie n'eſprouuai point ſi ceſte tour ronde eſtoit fortement plantee, ie me figurai que c'eſtoit le Iongleur qui l'eſbranſloit.

De plus, ceux que ie viens de nommer, & d'autres, m'ont fortement aſſeuré que le haut de ce Tabernacle, eſleué de ſept pieds ou enuiron, eſt par fois porté iuſques à terre, tant il eſt puiſſamment agité. Item, qu'on voioit quelquesfois les bras & les jambes du Sorcier couché ſur terre, ſortir par le bas du Tabernacle, pendant que le haut ſe mouuoit tres-fortement. Que le Demon ou le vent qui entre dans ceſte maiſonnette, s'y iette auec vne telle impetuoſité, & trouble tellement le ſorcier, luy repreſentant qu'il va tomber dans vne abyſme, la terre luy paroiſſant comme s'entr'ouurir, qu'il ſort tout eſpouuanté de ſon Tabernacle, qui ne laiſſe pas de branſler par quelque temps en ſon [164] abſence. AniſKaouasKouſit, c'eſt le nom d'vn ieune Sauuage, nous a aſſeuré qu'Etouet, c'eſt

edifice, but a strong wind which suddenly and violently rushed in. And, as proof of this, they told me that the Tent is sometimes so firm that a man can hardly move it, "Yet thou wilt see it, if thou pleasest to be present there, shake and bend from one side to the other, with such violence and for so long a time, that thou wilt be compelled to confess [163] that there is no human strength that could cause this movement." While passing the winter with the Savages, I saw them perform this deviltry; I saw strong young men sweat in erecting this Tent; I saw it shake, not with the violence they say it does, but forcibly enough, and for so long a time that I was surprised that a man had strength enough to endure such exertion. Nevertheless, as I did not try this round tower to see if it was firmly fixed, I imagined that it was the Juggler who shook it.

Furthermore, those whom I have just named, and others, have stoutly asserted to me that the top of this Tent, seven feet high or thereabout, is sometimes bent even to the ground, so powerfully is it agitated. Also, that the arms and legs of the Sorcerer, who was stretched upon the ground, were sometimes seen to emerge at the bottom of the Tent, while the top was shaking violently. They say that the Demon or the wind which enters this little house rushes in with such force, and so disturbs the sorcerer, making him think he is going to fall into an abyss, the earth appearing to open under him, that he emerges in terror from his Tent, which goes on shaking for some time after he [164] has left it. Aniskaouaskousit, a young Savage, has assured us that Etouet, the Captain at Tadoussac, having gone last Autumn into his Apitouagan,—this is the name

le Capitaine de Tadouſſac, eſtãt entré l'Automne paſſé dans ſon Apitouagan, c'eſt ainſi qu'ils nomment ce Tabernacle, ſon braié fut ietté hors du Tabernacle par le haut & ſon corps enleué, en ſorte que ceux qui regarderent dedans ne le virent plus: qu'en fin on l'entendit retomber, faiſant vn cri plaintif, comme d'vn homme qui reſſent le coup de ſa cheute: Eſtant ſorti de ceſte diablerie, il dit qu'il ne ſçauoit où il auoit eſté, ny ce qui s'eſtoit paſſé.

Le meſme m'a dit fort familierement, car il eſtoit noſtre domeſtique, & nous l'inſtruiſions à la Foy, qu'eſtant ſur vn Lac glacé pendant l'hyuer auec vn autre ieune homme, ils virent vn ſorcier entrer en fureur, lequel fut enleué ſans ſçauoir comment, car il diſparut tout à coup de deuant leurs yeux, ſur le ſoir on trouua ſa robe ſans ſon corps: à quelques iours de la il reuint tout haraſſé, ſans pouuoir dire où il auoit eſté, ny ce qu'il auoit fait. I'ay dit cy-deſſus que par fois dans leurs grandes famines quelqu'vn d'eux diſparoiſſoit ſans iamais plus retourner: ils m'ont aſſeuré que cela ſe faiſoit & que c'eſtoit vn tres-mauuais augure pour eux, que [165] alors le Manitou les conſommoit.

De plus ce meſme ieune Sauuage dit auoir veu de ſes yeux le Sorcier Karigouan, auec lequel i'ay hyuerné, tirer vne pierre de ſon ſac, la mettre ſur vn bouclier & le bruſler: il m'aſſeuroit qu'on n'auoit point chauffé ceſte pierre.

En fin, Makheabichtichiou m'a rapporté que les Algonquins, qui ſont plus haut ſur le grand fleuue, deuinent par Pyromantie: mais pource qu'elle n'eſt point differente de celle des Hiroquois, dont le Pere Brebœuf a parlé en ſes Relations, ie ne l'expliquerai

they give the Tent,—his clout was thrown out of it at the top, and his body was lifted up, so that those who looked inside no longer saw him; finally, he was heard to fall down, uttering a plaintive cry like a man who feels the shock of a fall. Having emerged from these enchantments, he said that he did not know where he had been or what had taken place.

The same one related to me, very freely, for he was our domestic and we were instructing him in the Faith, that once during the winter, when he and another young man were on a frozen Lake, they saw a sorcerer enter into a state of frenzy. He was lifted up, and without any one knowing how, for he suddenly disappeared from before their eyes. Towards evening, his robe was found, but not his body; a few days later, he returned utterly worn out, and could not tell where he had been, or what he had done. I have said before that sometimes, during their great famines, some of them disappear never to return; they have assured me that this did happen, and that it was a very bad sign for them, for [165] then the Manitou finished them.

Furthermore, this same young Savage said that he had seen with his own eyes the Sorcerer Karigouan, with whom I passed a winter, draw a stone from his bag, put it upon a shield and burn it; he assured me that the stone had not been heated.

Finally, Makheabichtichiou has informed me that the Algonquins, who are higher up on the great river, divine by Pyromancy. But, as it is not different from that of the Hiroquois, of which Father Brebœuf has spoken in his Relations, I will not explain it further. All these arguments show that it is probable that the Devil sometimes has visible communi-

pas dauantage. Toutes ces raiſons font voir qu'il eſt probable que le Diable ſe communique par fois ſenſiblement à ces pauures Barbares; leſquels ont beſoin d'vn grand ſecours, & temporel & ſpirituel, pour les tirer de l'eſclauage qui les oppreſſe. Depuis la concluſion de ce Chapitre le Pere Pijart nouuellement arriué des Hurons, m'a apporté vne pierre, que le P. Brebœuf m'enuoie, laquelle a ſerui à vn Sorcier en ceſte ſorte: cét homme voulant penſer vn malade, mit ceſte pierre au feu, l'y laiſſa ſi long temps qu'elle eſtoit toute rouge, & toute enflammee. Il entre cependant en fureur, retire du feu ceſte pierre ardante, la [166] prend auec les dents, court comme vn enragé par la Cabane, rejette la pierre encore toute eſtincelante ſans en auoir receu aucun dommage. Le Pere Pijart fut teſmoin oculaire de ceſte action, & comme la pierre eſt aſſez groſſe, il voulut voir ſi elle luy auroit point bruſlé les lévres ou la langue, il trouua que non, ce qui luy fit croire que cela ne ſe pou[u]oit faire ſans l'operation de quelque Demon. I'enuoie la meſme pierre à V. R. laquelle eſt encore marquee des dents du Sorcier: comme elle eſtoit en feu, elle eſtoit comme calcinee, & plus tendre: c'eſt pourquoy la ſerrant auec les dents il y a fait les deux breſches qui paroiſſent.

cation with these poor Barbarians, who have need of great assistance, both temporal and spiritual, to draw them out of the slavery which oppresses them. Since the conclusion of this Chapter, Father Pijart, who recently arrived from the Hurons, has brought me a stone that Father Brebœuf sent me, which was used by a Sorcerer in this way. This man, wishing to cure a sick person, placed the stone in the fire, and left it there a long time, until it was red-hot. Meanwhile, he entered in a frenzy, drew this burning stone out of the fire, [166] took it between his teeth, ran like a madman through the Cabin, and cast the still glowing stone away without having received any injury therefrom. Father Pijart was an eye-witness of this act; and, as the stone is quite large, he wished to see if it had not burned his lips or tongue; he found it had not. This made him believe that it could not have been done without the agency of some Demon. I send to Your Reverence this same stone, which is still marked with the Sorcerer's teeth. As it had been in the fire, it was, as it were, calcined and made softer; hence, in pressing it with the teeth, he made the two notches which appear.

## [167] CHAPITRE XI.

### DE LEVRS COVSTVMES, & DE LEUR CROYANCE.

IE ne pretends pas reïterer ce que i'ay dit autresfois ſur ce ſujet: mais i'ay deſſein d'adiouſter ſeulement ce que i'en ay appris de nouueau. Si i'vſe de redite, c'eſt pour auoir oublié ce que i'ay deſia dit, ou pour l'expliquer plus amplement. Entre les ſuperſtitions dont ſe ſeruent les malades pour guerir, ils font quelquesfois demeurer aupres d'eux quelque homme, ou femme, ou enfant, s'imaginans que cela les aide à recouurer leur ſanté. Ils ſont ſi condeſcendans en ce poinct, que ſi vn malade demande quelque perſonne pour demeurer en ceſte ſorte aupres de luy, il eſt tellement obei, qu'on croiroit celuy-là bien ingrat qui luy refuſeroit ceſte courtoiſie, quoy que bien ennuieuſe: car il faut demeurer là faineant [168] ſans autre exercice que d'eſtre aſſis aupres du patient.

Ils font prendre des vomitoires à leurs malades, ils font boüillir des feuilles ou branches de Cedre, dont ils boiuent le jus contre la diſſenterie. Le P. Buteux dit auoir veu guerir vn enfant en fort peu de temps, ayant prins ceſte medecine.

Ils iettent le fiel de l'Ours dans le feu, pour voir s'il petillera, conjecturans par ce bruit s'ils en prendront d'autres.

Le P. Buteux demandant à vn Sauuage pourquoy ils plantoient leurs eſpees la pointe en haut: Il repar-

## [167] CHAPTER XI.

### OF THEIR CUSTOMS AND THEIR BELIEF.

I DO not propose to repeat what I have previously said upon this subject, but intend to add only what new things I have learned about it. If I use repetitions, it is because I have forgotten what I have already told, or that I may explain it more fully. Among the superstitions used to cure the sick, they sometimes induce a man, a woman, or a child to remain near them, imagining that this helps them to recover their health. They are so compliant in this respect that, if a sick person asks some one to stay near him in this way, he is so readily obeyed that one who should refuse him this kind office would be considered very ungrateful, although it is a very tiresome duty; for he must remain there idle, [168] without other occupation than to sit beside the patient.

They have their patients take emetics; dysentery is cured by drinking the juice of leaves or branches of the Cedar, which have been boiled.[1] Father Buteux said he saw a child recover very soon, after having taken this medicine.

They throw the Bear's gall into the fire to see if it will crackle, conjecturing from this noise whether they will capture others.

Father Buteux asked a Savage why they fixed their javelins point upward. He replied that, as the thunder had intelligence, it would, upon seeing these naked javelins, turn aside, and would be very careful

tit que le tonnerre ayant de l'eſprit, & voyant ces eſpees nuës ſe detourneroit, & ſe donneroit bien de garde d'approcher de leurs cabanes. Le P. demandant à vn autre d'où venoit ce grand bruit du tonnerre, c'eſt, dit il, le Manitou qui veut vomir vne groſſe couleuure qu'il a auallee, & à chaque effort de ſon eſtomach il fait ce grand tintamarre que nous entendons. En effect, ils m'ont ſouuent dit que la foudre n'eſtoit autre choſe que des couleuures qui tomboient ſur la terre: ce qu'ils recognoiſſent aux arbres frappez de la foudre: car, diſent-ils, on y remarque la figure de ces animaux comme imprimee par replis & [169] tortuëmens à l'entour de l'arbre. On a trouué meſme de grandes couleuures ſous ces arbres, diſent-ils: Voilà vne Philoſophie bien nouuelle.

Les Sauuages ayant eu du pire en guerre, enuoient deuant quelqu'vn de leurs gens comme vn Heraut, qui crie à pleine teſte ſi toſt qu'il apperçoit les Cabanes, prononçant les noms de ceux qui ſont prins ou tuez: les filles & les femmes entendans nommer leurs parens, reſpandent leurs cheueux ſur leur viſage, & fondent toutes en larmes, ſe peignant de noir.

Quand ils retournent de la guerre, ils pendent à vn arbre, d'où ils commencent à tourner viſage pour ſe retirer en leur pays, autant de petits baſtons qu'ils eſtoyent de ſoldats, peut-eſtre pour donner à cognoiſtre à leurs ennemis, s'ils paſſent en ces lieux-là, combien d'hommes ils eſtoient, & iuſques où ils ſont venus, afin de les intimider. Ie n'en ſçay point d'autre raiſon.

Dans le conflict de leurs guerres, ils crient à chaque fois que quelqu'vn de leurs ennemis eſt frappé, s'ils s'en appercoiuent: Ie me doute que c'eſt pour ſe reſiouyr & ſe donner courage.

not to come near their cabins. When the Father asked another one whence came that great clap of thunder, "It is," he said, "the Manitou who wishes to vomit up a great serpent he has swallowed; and at every effort of his stomach he makes this great uproar that we hear." In fact, they have often told me that flashes of lightning were nothing but serpents falling upon the ground, which they discover from the trees struck by lightning. "For," say they, "here is seen the shape of those creatures, stamped, as it were, in sinuous and [169] crooked lines around the tree. Large serpents have even been found under these trees," they say.[2] A new kind of Philosophy, truly!

When the Savages have been defeated in war, some one of their number is sent on ahead as a Herald, who cries out in a loud voice as soon as he perceives the Cabins, uttering the names of those who have been captured or killed. The daughters and wives, hearing their relatives named, spread their hair over their faces, burst into tears, and paint themselves black.

When they return from war, they hang to a tree, at the spot where they begin to turn back to retire into their own country, as many little sticks as there were soldiers, perhaps to let their enemies know, if they pass by those places, how many men there were, and how far they went, in order to intimidate them. I know no other reason for it.

In their wars, while fighting, they shout every time one of their enemies is struck, if they perceive it. I am inclined to think this is to cheer themselves and increase their own courage.

[170] They believe the earth is entirely flat, and

[170] Ils croient que la terre eſt toute platte, qu'elle a ſes extrémitez couppees perpendiculairement, & que les ames s'en vont à l'extremité qui eſt au Soleil couchant: Qu'elles dreſſent leurs Cabannes ſur le bord du grand precipice que fait la terre, au fond duquel il n'y a que des eaux. Ces ames paſſent le temps à danſer, mais quelquesfois badinant ſur la riue de ce precipice, quelqu'vne tombe dedans cét abyſme, & auſſi toſt elle eſt changee en poiſſon. Il eſt vrai qu'il y a des arbres ſur ces bords, mais ils ſont ſi polis que les ames ne s'y peuuent que tres-difficilement aggraffer. I'ay deſia dit qu'ils s'imaginent que les ames boiuent & mangent. I'adiouſte encor que ils s'imaginent qu'elles ſe marient, & que les enfans qui meurent icy, ſont enfans en ce bout du monde, & deuiennent grands, comme ils auroient fait au pays où ils ſont nez. Or ceſte creance toute pleine de badinerie, nous donne beau moien de les cõuaincre d'erreur. Premierement, nous leur diſons que ſi la terre eſtoit toute platte, elle ſeroit bien toſt inondee du flux de l'Ocean. De plus, nous leur faiſons entendre qu'il ſeroit iour en meſme temps par tout le mõde. Or eſt-il qu'eſtant icy Midy, il eſt nuict [171] en France pendant l'Hyuer. Nous les aſſeurons que nos vaiſſeaux voguent au Soleil leuant & couchant, & qu'on ne rencontre point les pays des ames. Ils s'eſtonnẽt quand on leur parle des Antipodes, & s'en rient, auſſi bien que d'autres de plus bel eſprit qu'eux s'en ſont autresfois mocquez.

Nous leur diſons ſouuent que ſi les ames mangeoient, qu'elles vieilliroient & mourroient: or eſt-il qu'ils les croient immortelles. En outre, ſi elles ſe marioient & engendroient, comme elles ne meurent

that its ends are cut off perpendicularly; that souls go away to the end which is at the setting Sun, and that they build their Cabins upon the edge of the great precipice which the earth forms, at the base of which there is nothing but water. These souls pass the time in dancing; but sometimes, when they are sporting on the edge of this precipice, some one falls into the abyss, and is immediately changed into a fish. To be sure, there are trees along these shores, but they are so slippery that souls can grasp them only with great difficulty. I have already said that they imagine that the souls eat and drink. I may also add that they fancy that they marry, and that the children who die here are children in that end of the world, and grow up just as they would have done in the country where they were born. Now this belief, so full of nonsense, gives us good opportunities to convince them of error. First, we tell them that, if the earth were entirely flat, it would soon be flooded by the tide of the Ocean. Moreover, we show them that it would be day at the same time all over the world. But as it is now, when it is Noon here it is night [171] in France, during the Winter. We assure them that our ships sail to the rising and the setting Sun, and that the land of souls has never been encountered. They are astonished when one speaks to them of the Antipodes, and laugh at the idea, just as others, of better understanding than these, scoffed at it in former times.

We often tell them that, if souls ate, they would grow old and die; how is it that they believe them to be immortal? Besides, if they married and had children, as they do not die, the whole earth would soon be filled with souls; we would run across them

point, toute la terre ſeroit bien toſt remplie d'ames, on les rencontreroit par tout: car depuis le temps qu'elles vont en ces pais du Couchant, elles ſe ſeroient infiniement multipliees. Ils conçoiuent bien ces raiſons & autres que nous leur alleguõs.

Voicy vne admirable raiſon de l'Eclypſe du Soleil, ils diſent qu'il y a vn certain, ſoit homme, ſoit autre creature, qui ayme fort les hommes; il eſt faſché contre vne tres-meſchante femme, & par fois meſme il luy prend enuie de la tuër: mais il en eſt retenu pource qu'il tueroit le iour, & introduiroit ſur la terre vne nuit eternelle: ceſte meſchãte eſt la femme du Manitou, c'eſt elle qui fait mourir les Sauuages. Le Soleil eſt ſon cœur [172] & par conſequent qui la tueroit feroit mourir le Soleil pour vn iamais. Par fois cét homme ſe faſchant contr'elle, & la menaçant de mort, ſon cœur tremble, & paſlit: & c'eſt de là, diſent-ils, qu'on void quand le Soleil s'eſclypſe. Quand le Soleil de Iuſtice ne luit pas dans vne ame, elle ne cognoiſt pas meſme le Soleil qui eſclaire ſes yeux. Ils varient ſi fort en leur creance que on ne peut rien auoir de certain de ce qu'ils croient: helas! le moien de trouuer de la certitude dedans l'erreur.

Ils croient, à ce que m'a rapporté Makheabichtichiou, que tout le monde mourra, excepté deux perſonnes, vn homme & vne femme: que tous les animaux mourront auſſi, horſmis deux de chaque eſpece: & que le monde ſe repeuplera de nouueau, de ce peu qui doit reſter.

Ie leur ay ouy raconter quantité de fables, du moins ie me figure que les plus ſenſez d'extr'eux tiennent ces comptes pour des fables. I'en toucherai vne ſeule, qui me ſemble fort ridicule: Ils content qu'vn

everywhere; for, since the time they came into this land of the Setting Sun, they would have multiplied infinitely. They comprehend these arguments well, and others that we urge upon them.

Here is an admirable reason for the Eclipse of the Sun. They say there is a certain being, either a man or some other creature, who has a great love for men. He is angry at a very wicked woman, and at times even conceives the desire to kill her. But he is withheld, for in doing so he would kill the day and would bring upon the earth an eternal night. This wicked creature is the wife of the Manitou, she who makes the Savages die. The Sun is her heart, [172] and hence he who should slay her would kill the Sun forever. Sometimes this man, getting angry at her, threatens her with death; her heart trembles and grows feeble; and it is at such a time, they say, that we see the Sun eclipsed. When the Sun of Justice does not illuminate a soul, it knows not even the Sun which lightens its eyes. They vary so greatly in their belief that one can have no certainty about it. Alas, how can we find truth in the midst of error?

They believe, according to what Makheabichtichiou told me, that all the people in the world will die, except two, a man and a woman; that all the animals will die also, except two of each kind; and that the world will be peopled anew from the few that are to remain.

I have heard them tell a number of fables, at least I imagine the most intelligent among them regard these tales as fables. I will consider only one, which seems to me very ridiculous. They relate that, a man and a woman being in the woods, a Bear came, which threw itself upon the man, and strangled and

homme & vne femme eſtans dans les bois, vn Ours vint qui ſe ietta ſur l'homme, l'eſtrangla & le mangea: Vn liévre d'eſpouuantable grandeur ſe jetta ſur la [173] femme & la deuora: Il ne toucha point neantmoins à ſon enfant qu'elle portoit encor dans ſon ventre, dont elle eſtoit preſte d'accoucher: Vne femme paſſant en cét endroict vn peu apres ce carnage, fut fort eſtonnee voyant cét enfant viuant, elle le prend, l'eſleue comme ſon fils, l'appellant neantmoins ſon petit frere: auquel elle donna le nom de Tchakabech, cét enfant ne creut point en grandeur, demeurant touſiours comme vn enfant au maillot: mais il paruint à vne force ſi eſpouuantable, que les arbres ſeruoient de fleſches à ſon arc. Ie ſerois trop long de raconter toutes les auantures de cét homme-enfant: il tua l'Ours qui auoit deuore ſon pere, & luy trouua encore dans l'eſtomach ſa mouſtache toute entiere: il fit auſſi mourir le grand Liévre qui auoit mangé ſa mere, ce qu'il recogneut à la trouſſe de cheueux qu'il luy trouua dans le ventre. Ce grand Liévre eſtoit quelque Genie du Iour, car ils nomment l'vn de ces Genies, qu'ils diſent eſtre grand cauſer, du nom de Michtabouchiou, c'eſt à dire grand Liévre. Pour abreger, ce Tchakabech voulant aller au Ciel, monte ſur vn arbre, eſtant quaſi à la cime il ſouffle contre cét arbre, lequel [174] s'eſleua & grandit au ſouffle de ce petit Nain, plus il montoit, plus il ſouffloit & plus l'arbre s'eſleuoit & grandiſſoit, en ſorte qu'il paruint iuſques au Ciel: où il trouua le plus beau pays du monde; tout y eſtoit rauiſſant, la terre excellente, & les arbres tres-beaux: ayant bien tout conſideré, il vint rapporter la nouuelle de tout cecy à ſa ſœur pour l'induire à monter au Ciel & y demeurer à iamais.

ate him. A hare of formidable size threw itself upon the [173] woman and devoured her. However, it did not touch the child that she still bore in her womb, of which she was about to be delivered. A woman, going past that place shortly after this carnage, was greatly astonished to see this child living. She took him, raised him as her son, but called him her little brother, giving him the name Tchakabech. This child did not grow in stature, always remaining like a child in swaddling clothes; but he attained a strength so formidable, that he used the trees as arrows for his bow. It would take too long to recount all the adventures of this man-child. He killed the Bear which had devoured his father, and found in its stomach, his hair still preserved. He also killed the great Hare which had eaten his mother, whom he recognized from the bunch of hair that he found in its belly. This great Hare was some Genie of Light, for they call one of these Genii, who they say is a great talker, by the name of Michtabouchiou, meaning "great Hare."[3] To be brief, this Tchakabech, wishing to go to the Sky, climbed a tree. When he had almost reached the top, he blew against this tree, which [174] grew tall and large at the breath of this little Dwarf; the more he climbed, the more he blew, and the taller and larger became the tree, so that he reached the Sky, where he found the loveliest country in the world; everything was delightful there, the land excellent, and the trees very beautiful. After having thoroughly viewed everything, he came to bring the news of all this to his sister, that he might induce her to mount to the Sky and remain there forever. Then he came down this tree, building Cabins at intervals in its branches,

Il deſcend donc par cét arbre, dreſſant dans ſes branches des Cabanes d'eſpaces en eſpaces, où il logeroit ſa ſœur en remontant. Sa ſœur au commencement faiſoit la retiue, mais il luy repreſenta ſi fortement la beauté de ce pays-là, qu'elle prit reſolution de ſurmonter la difficulté du chemin. Elle mene auec ſoy vn ſien petit nepueu, & monte ſur cét arbre, TchaKabech allant apres à deſſein de les retenir s'ils tomboient, à chaque giſte ils trouuoient touſiours leur Cabane faite, ce qui les ſoulageoit fort. En fin, ils arriuerent au Ciel, & afin que perſonne ne les ſuiuiſt, cét enfant rompit le bout de l'arbre iuſques aſſez bas, en ſort qu'on ne peuſt atteindre de là au Ciel. Apres auoir tout admiré le pays, TchaKabech s'en va pour tendre des lacets, ou comme les [175] autres les nomment des colets, eſperant, peut-eſtre, de prendre quelque animal: la nuict ſe leuant pour aller voir à ſes lacets, il les vit tout en feu, & n'en oſa approcher: Il retourne à ſa ſœur, & luy dit, ma ſœur, ie ne ſçay qu'il y a dans mes lacets, ie ne voy qu'vn grand feu, duquel ie n'ay oſé approcher: Sa ſœur ſe doutant de ce que c'eſtoit, luy dit, ah! mon frere, quel malheur, aſſeurément que vous aurez prins le Soleil au lacet: allez viſte le deſgager, peut-eſtre que marchant la nuict, il s'eſt jetté là dedans ſans y penſer: Tchakabech bien eſtonné, s'en retourne, & ayant bien conſideré, trouue qu'en verité il auoit prins le Soleil au colet: il s'efforce de le deliurer, mais il n'en oſe approcher. Il rencontre par cas fortuit vne petite ſouris, la prend, la ſouffle & la faict deuenir ſi grande qu'il s'en ſeruit pour d'etendre ſes colets, & deſgager le Soleil: lequel ſe trouuant libre, continua ſa courſe à l'ordinaire. Pendant qu'il fut arreſté dans

where he would have his sister lodge while ascending. His sister at first would not consent; but he represented to her so strongly the beauty of that land, that she decided to overcome the difficulties of the way. She took with her one of her little nephews, and went up this tree, Tchakabech going behind to catch them if they should fall. At every halt they found their Cabin ready, which was a great comfort to them. Finally, they reached the Sky; and, that no one might follow them, this child broke off the end of the tree just low enough so that no one could reach the Sky from thence. After they had thoroughly admired the country, Tchakabech went to spread the nets, or as [175] others call them, the snares, hoping, perhaps, to trap some animal. In the night, when he arose to go and look at his nets, he saw them all on fire, and did not dare go near them. He returns to his sister and says to her, "My sister, I do not know what there is in my nets; I saw only a great fire, which I did not dare approach." His sister, suspecting what it was, said to him, "Ah! my brother, what a misfortune! you have surely taken the Sun in the net; go quickly and unloose it; perhaps, walking in the night, it fell in there unwittingly." Tchakabech, greatly astonished, goes back; and, after having looked carefully, finds that he has indeed captured the Sun in his net; he tries to free it, but he dares not go near. By chance he encounters a little mouse; he takes it, blows upon it, and makes it become so large that he uses it to extend his nets, and to let out the Sun, which, finding itself free, continues its usual course. While it was caught in these toils, there was no day here below on the earth; how long this lasted, or what became of the child,

ces lacets, le iour manqua çà bas en terre: de dire combien de temps, ny qu'eſt deuenu cét enfant, c'eſt ce qu'ils ne ſçauent pas & qu'ils ne ſçauroient ſçauoir. Ie me ſuis laiſſé dire que les [176] Mahometans croient que la Lune tomba jadis du Ciel & ſe rompit. Mahomet voulant remedier à ce deſordre la prit, la fit paſſer par ſa manche, & par ce mouuement la refit & la renuoia en ſa place. Ce conte de la Lune eſt autant croiable que celuy que ie viens de rapporter du Soleil. Pour concluſion, *Beati oculi qui vident quæ nos videmus.* Bien heureux ceux que la bonté de Dieu a appellé à l'eſchole de la verité. Que rendront-ils à ſa Majeſté pour ce bien faict? Vne conſtance en la Foy, & vne reſolution ferme de viure conformément aux maximes qu'elle nous enſeigne, puis que ceux qui ne ſuiuent pas les ſentiers que ce flambeau leur deſcouure, meritent de cheminer dans les tenebres.

they do not and cannot say.[4] I may mention that the [176] Mahometans believe that the Moon once fell from the Sky and was broken. Mahomet, wishing to remedy this disturbance, took it, passed it through his sleeve, and by this action repaired it, and sent it back to its place. This story of the Moon is as credible as the one I have just related about the Sun. In conclusion, *Beati oculi qui vident quæ nos videmus*. Blessed indeed are those whom the goodness of God has called to the school of truth. What shall they render to his Majesty for this blessing? A constancy in the Faith, and a firm resolution to live conformably to the maxims that it teaches us, since those who do not follow the paths that this torch reveals to them deserve to walk in darkness.

## [177] CHAPITRE XII.

### DV SEMINAIRE DES HURONS.

NOSTRE glorieux Pere & fondateur S. Ignace eſtant informé de diuers endroits que ſes enfans trouuoyent de grandes contrarietez dans leurs ſainctes entrepriſes s'en reſioüiſſoit fort, diſant, que les affaires de Dieu cõmençoient par les difficultez & par les baſſeſſes, & en fin aboutiſſoient à la gloire: iuſques-là qu'il eut mauuaiſe opinion de l'eſtabliſſement de noſtre Compagnie en quelque Prouince, apprenant qu'on l'auoit receuë auec tant d'honneur & auec vne ſi generale approbation de leurs fonctions, qu'ils n'auoyent trouué aucune reſiſtance: Si les Croix & les peines ſont les fondemens les plus ſolides de l'edifice, qui doit porter ſon faiſte iuſques au Ciel, le Seminaire des Hurons eſt tres-bien eſtabli: ſa naiſſance eſt pleine de trauaux, ſon premier progrez de triſteſſe, ie prie Dieu que ſa fin ſoit accompagnee [178] de ioye & de repos. Voſtre R. nous ayãt reſcri que nous nous efforçaſſions de commencer vn Seminaire, Dieu ſemblant diſpoſer quelques bonnes ames à le fonder, i'en eſcriuis au R. Pere de Brebœuf, afin qu'il nous enuoiaſt de petits Hurons: auſſi toſt nos Peres qui ſont en ce pays-la ſe mettent en deuoir d'en trouuer, ils en choiſiſſent entre vn grand nombre vne douzaine de fort gentils: deſtinent le P. Antoine Daniel pour auoir ſoing de ces jeunes plantes: Les concluſions eſtoient priſes ſur le pays, le P. s'embarque

## [177] CHAPTER XII.

### OF THE SEMINARY FOR THE HURONS.

OUR glorious Father and founder, St. Ignace, upon being informed from various places that his children were meeting with great opposition in their holy enterprises, rejoiced greatly thereat, saying that the affairs of God were wont to begin in trials and humiliations, and finally would end in glory,—even going so far as to have a poor opinion of the establishment of our Society in any Province, if he learned that it had been received with so much honor, and with so general an approbation of its functions, that it had met with no resistance. If Crosses and trials are the most solid foundations of the edifice which is to raise its pinnacle to Heaven, the Seminary for the Hurons is very well established. Its birth is full of labor, its first steps full of sadness; I pray God that its end may be accompanied [178] by joy and peace. Your Reverence having written to us that we should try to begin a Seminary, as God seemed to be disposing some good souls to endow it, I wrote to Reverend Father de Brebœuf to send us some little Hurons. Our Fathers who are in that country immediately set about finding some; from a great number of children, they chose twelve very fine lads, and appointed Father Antoine Daniel to care for these young plants. The final arrangements were made throughout the country; the Father embarked to come down here, hoping his Pupils would

pour defcendre çà bas, eſperant que ſes Eſcholiers ne manqueroient pas de prẽdre place chacun dans les Canots de ſes parens ou de ſes amis. Car de venir tous enſemble dãs vn meſme vaiſſeau, ils ne ſçauroient, n'aians point d'autres nauires ni chalouppes que leurs canots d'eſcorce qui ſont fort petits; Mais quãd il fut queſtiõ de ſeparer les enfans de leur mere, la tendreſſe extraordinaire que les femmes Sauuages ont pour leurs enfans arreſta tout & penſa eſtouffer noſtre deſſein en ſa naiſſance. Vn braue ieune homme, nommé Satouta, s'éſtoit ioint au Pere, auec parole de demeurer auec lui & meſme de paſſer en France ſi on le deſiroit. Celui-ci fut ſeul conſtant, perſeuerãt au milieu des plus grandes difficultez, dans la reſolution qu'il auoit priſe de ſe faire inſtruire & de demeurer [179] auec nous. Quand le Pere fut arriué aux trois Riuieres, où de long temps nous l'attendions auec les douze petits Hurons, comme on nous l'auoit mandé, nous fuſmes bien eſtonnez lors que nous le viſmes auec vn ſeul ieune hõme, deſia aſſez âgé. Nous ne perdiſmes pas courage pour ceſte premiere difficulté, nous auons recours à Dieu & aux hommes. Tout concourt du coſté des François à auoir quelques ieunes Hurons qui eſtoient deſcendus auec leurs parens. Monſieur le General s'y emploie auec affection, comme ie l'eſcriuis en ma derniere Relation. Le ſieur Nicolet & les autres Truchemens font ce qu'ils peuuent, on parle tantoſt à vn Sauuage, tãtoſt à l'autre, on fait des preſens, le P. Daniel prie, coniure les enfans de demeurer, & leurs parens de leur donner ceſte liberté; Cela en esbranla quelques-vns: mais s'ils reſtoiẽt au matin auec nous, le ſoir ils s'en alloiẽt. En fin, comme c'eſt la couſtume de ces peuples de tenir

not fail to take their places, each in the Canoe of his parents or friends. For to come all together in one vessel would have been impossible, as they have no other boats or shallops than their bark canoes, which are very small. But when it came to separating the children from their mothers, the extraordinary tenderness which the Savage women have for their children stopped all proceedings, and nearly smothered our project in its birth. One worthy youth, named Satouta, clung to the Father, promising to remain with him and even to go to France, if it were desired. This youth alone was faithful, persevering in the midst of the greatest trials in his determination to be instructed and to remain [179] with us. When the Father reached the three Rivers, where we had long been expecting him with the twelve little Hurons, who they had sent us word were coming, we were much surprised when we saw him with a single lad, already nearly grown. We did not lose courage on account of this first difficulty; we had recourse to God and to men. All the French, on their side, endeavor to get some young Hurons who had come down with their relatives. Monsieur the Commandant kindly uses his influence to this end, as I wrote in my last Relation. Sieur Nicolet and the other Interpreters do what they can; they address now one Savage, now another; presents are made, Father Daniel begs and conjures the children to remain, and their parents to give them permission to do so. Some were influenced in this way; but if they were with us in the morning, in the evening they were gone. Finally, as these tribes are accustomed to hold an assembly or council with our French before returning to their own country, Monsieur the Commandant had

vne aſſemblee ou conſeil auec nos François deuant que de s'en retourner en leur pays, Mõſieur le General fit aſſeoir aupres de ſoi Satouta, c'eſtoit le ſeul conſtant & perſeuerãt dans ſon deſſein, l'honora deuant tous les Principaux de ſa Nation, luy attribüa le feſtin qu'il leur fit, & enuoia quelques preſens à ſes amis. Tout cela fit dire aux Hurons que [180] nous aimions leur Nation: mais ne les fit point reſoudre ſur l'heure à nous laiſſer leurs enfans. L'Aſſemblee partie nous perdions quaſi l'eſperance de pouuoir commencer le Seminaire ceſte annee-là: quãd tout à coup noſtre Seigneur ſollicité par les prieres de l'ancienne & de la nouuelle France touche l'vn de ces Barbares, lui fait tenir vne aſſemblee auec les principaux Hurons, en laquelle il harangua ſi fortement en faueur du Seminaire & du bien qu'ils pouuoient eſperer de l'alliance des François, que les Capitaines enjoignirent à deux ieunes hommes de tenir Compagnie a Satouta, & demeurer auec nous. Vous pouuez penſer ſi ceſte nouuelle nous releua le courage, & ſi elle anima noſtre eſperance qui commençoit bien fort à chãceler. On peut dire auec grande verité que *Deus deducit ad inferos & reduci*[*t*,] *attollit & deprimit*, *exaltat & humiliat*; Nous voila donc auec trois ieunes hommes au lieu de douze petits Seminariſtes que nous attendions. Comme le temps preſſoit, Monſieur le General nous embarque auec ces trois ieunes hommes pour deſcendre à Kebec. A peine eſtions nous partis, qu'vne autre bande d'Hurons arriuant aux trois Riuieres & apprenant ce qui s'eſtoit paſſé, en dõna encore trois autres que le ſieur Nicolet amena à Kebec. Quelque temps apres d'autres [181] Hurons ſuruenans au meſme lieu des trois Riuieres,

Satouta sit near him,— he being the only one who had been faithful and persevering in his purpose,— honored him before all the Chief Men of his Nation, ascribed to him the feast he made for them, and sent some presents to his friends. All this showed the Hurons that [180] we loved their Nation, but it did not make them immediately decide to let us have their children. The Assembly over, we were almost losing hope of being able to begin the Seminary that year; when all at once our Lord, solicited by the prayers of old and of new France, moved one of these Barbarians, and caused him to hold a council with the chief Hurons, in which he spoke so eloquently in favor of the Seminary, and of the benefit they might expect from the alliance with the French, that the Captains enjoined two young men to bear Satouta Company, and remain with us. You can imagine how this news raised our courage and animated our hopes, which, indeed, were now faltering. We can most truly say that *Deus deducit ad inferos et reduci*[*t*,] *attollit et deprimit, exaltat et humiliat.* Here we are now with three young men instead of twelve little Seminarists, as we expected. As time was pressing us, Monsieur the Commandant gave us passage with these three lads to go down to Kebec. Scarcely had we departed, when another band of Hurons, arriving at the three Rivers, and learning what had happened, gave us three more, whom sieur Nicolet brought to Kebec. A little while afterwards, other [181] Hurons, arriving unexpectedly at this same place, the three Rivers, offered some of their children also, saying that nothing else was talked about along the great river but the decision the Hurons had made to stay with the French,— that it would be discussed a

offrirent encor de leurs enfans, diſans, qu'on ne parloit d'autre choſe ſur le grand fleuue que de la reſolution qu'auoient priſe les Hurons de demeurer auec les François, qu'il en ſeroit fort parlé dans le pays & qu'on s'en reſioüiroit grandement; Or comme il n'y auoit perſonne qui peuſt tenir Conſeil auec eux, les Truchemens eſtans deſcendus à *K*ebec on ne paſſa pas outre. Ce fut vne prouidence de Dieu qu'on n'en enuoya pas dauantage, car nous euſſions manqué de viures & d'autres choſes neceſſaires pour les entretenir.

Voila donc le Seminaire commencé auec de tres-grandes difficultez, on careſſe ces ieunes gens, on les fait habiller à la Françoiſe, on les fournit de linge & d'autres choſes neceſſaires. On les loge en vn lieu deſtiné pour ce ſuiet auec le Pere qui doit auoir ſoing d'eux. Il sẽble que tout eſt en paix: Nos Frãçois prennẽt plaiſir de voir de ieunes Sauuages jaloux de viure à la Françoiſe, chacun ſembloit fort content. Qui loge ſon contentement ailleurs qu'en la Croix ne ſera pas long temps ſans triſteſſe; l'vn de ces ieunes hõmes eſtant d'vne humeur melancholique, demande bien toſt apres ſon arriuee de s'en retourner en ſon pays, ne pouuant, diſoit-il s'accorder auec les autres. Sur ces entrefaites [128 i.e., 182] vn Capitaine Huron ayant appris aux trois Riuieres les nouuelles du Seminaire, deſcendit à *K*ebec pour voir ces ieunes gens & les encourager de bien faire, notamment l'vn de ſes neueux qui eſtoit de la bande. Ce bon vieillard (car il eſt bien aagé de ſoixante ans) aiant veu l'ordre qu'on gardoit au Seminaire, & le traitement qu'on faiſoit à ceux de ſa Nation, s'eſcria. ô! qu'il ſera parlé de tout ceci en noſtre païs: mes enfans que

great deal in the country, and would be the subject of great rejoicing. Now since there was no one who could hold a Council with them, the Interpreters having gone down to Kebec, nothing more was done. It was a providence of God that no more of them were sent, for we would have lacked food and other necessaries to maintain them.

Behold, then, our Seminary begun under very great difficulties. These young men are petted, are dressed in the French way, are furnished with linen and other necessary articles. They are lodged in a place selected for this purpose, with the Father who is to have the care of them. All seems to be going along peacefully. Our French people are pleased at seeing these young Savages anxious to live after the French fashion; all seemed very contented. He who places his contentment elsewhere than in the Cross will not long be without sadness. One of these young men, being of a melancholy disposition, asks, soon after his arrival, to return to his own country, saying he could not agree with the others. In the meanwhile, [128 i.e., 182] a Huron Captain, having heard at the three Rivers about the Seminary, came down to Kebec to see these young men, and encourage them to do well, especially one of his nephews who was among them. This good old man (for he is fully sixty years old) having seen what order was observed at the Seminary, and the treatment received by those of his Nation, exclaimed, "Oh, how they will talk about all this in our country! My children, how fortunate you are to be made so comfortable! Among us we do not know what it is to have food so well prepared as this that they give you; come, have courage, be peaceable and very obedient; observe care-

vous eſtes heureux d'eſtre ſi bien accommodez: nous ne ſçauons que c'eſt parmi nous de ces viandes ſi bien appreſtees qu'on vous donne, prennez courage, ſoiez paiſibles & bien obeiſſans, remarquez bien tout ce que vous verrez de bon parmi les François, pour vous en ſeruir par apres en noſtre pays, vous pouuez aſpirer aux plus grandes charges, car d'oreſnauant on fera eſtat de vous. Le pauure ieune homme qui s'en vouloit aller, voiant qu'on loüoit ſi fort ceux qui demeuroient, chãgeoit de volonté; mais comme on l'eut recogneu plus inconſtant & moins accort que les autres, on fut bien aiſe qu'il s'en retournaſt. Le Pere Daniel luy demanda en la preſence de ſes Compatriotes, s'il ſe plaignoit de nous autres: Non pas, dit-il, car vous m'auez bien aimé, mais i'ai de la peine à m'accorder auec mes Compagnons: Il eſtoit venu ſans habits & ſans [183] robe, on le renuoia bien couuert. On fait de grands frais pour gaigner ces Nations. Quand les Sauuages vous donnent leurs enfans, il les donnent tous nuds comme la main, c'eſt à dire qu'auſſi toſt que vous les auez il les faut faire habiller & rendre leurs robbes à leurs parens. Il les faut bien loger & bien nourrir, & encore ces Barbares ſe perſuadent-ils que vous leur eſtes beaucoup obligez. I'adiouſte bien dauantage, il faut ordinairement faire des preſens à leurs parens, & s'ils ſont pres de vous il les faut aider à viure vne partie du temps. C'eſt la couſtume qu'ils ont entr'eux, ſi quelqu'vn voiant ſon ami ſans enfans, lui en donne des ſiens pour le conſoler: l'autre ne mãque pas de faire quelque preſent aux parens ou amis de l'enfant. Ceſte couſtume nous fera faire de grãdes deſpences, mais Dieu y pouruoira s'il lui plaiſt. Pour retour-

fully all you shall see that is good among the French, to make use of it afterwards in our country; you can aspire to the highest positions there, for from now on you will be held in great esteem." The poor young man who desired to go away, seeing how greatly those who remained were praised, changed his mind; but, as he was seen to be more unstable and less compliant than the others, we were glad to have him return. Father Daniel asked him in the presence of his Countrymen if he had any fault to find with us. "No," said he, "for you have shown great affection for me; but it is hard for me to agree with my Companions." He had come without clothes, and without [183] a robe; he was sent away well dressed. Great expenses are incurred, in order to win these Nations. When the Savages give you their children, they give them as naked as the hand,—that is, as soon as you get them you must have them dressed, and give their robes back to their parents. They must be well lodged and well fed; and yet these Barbarians imagine that you are under great obligations to them. I add still more; generally, presents must be made to their parents, and, if they dwell near you, you must help them to live, part of the time. It is a custom among them that, if a man sees one of his friends without children, he gives him one of his own, to console him; the latter does not fail to make a present to the parents or friends of the child. This custom will entail great expenses upon us; but God will provide therefor, if it please him. To return to our subject; after this young man departed, the others acted so well, and lived so peaceably among themselves, that we were all consoled. They were contented, cheerful, obedient; in short, it seemed to

ner à noſtre propos, ce ieune homme eſtant parti, les autres qui reſterent faiſoient ſi bien & viuoient ſi paiſiblement par entr'eux, que nous en eſtions tous conſolez. Ils eſtoient contens, ioyeux, obeiſſans, bref il nous ſembloit quaſi que toutes les tempeſtes eſtoiẽt paſſees, & qu'apres les pluies venoit le beau temps ſur noſtre horiſon. Mais voila que l'vn des principaux d'entr'eux eſt ſaiſi tout à coup d'vne forte fiévre continuë, on le fait penſer, on le traitte auec vn [184] tres-grand ſoing, on le veille iour & nuict, on prie Dieu pour lui auec ardeur: apres tout cela ce pauure ieune homme aiant long tẽps ſouffert tõbe en l'agonie, le Pere l'Allemant le baptiſa, & peu apres il rend l'eſprit à Dieu. Helas! que ceſte mort nous fut ſenſible, notamment au Pere Daniel qui a ſoing d'eux: il eſtoit iour & nuict aupres de ſon malade, luy rendoit tous les offices de charité poſſible, mais ſi fallut il le voir mourir deuant ſes yeux.

A peine celuy-cy eſtoit-il enterré que Satouta tombe dans vne meſme maladie; le pauure ieune homme eſtoit vn exemple d'humilité & de patience en ſon mal, d'vn naturel graue & ſerieux: on le fait purger & ſeigner auſſi biẽ que ſon compagnon, on apporte toute ſorte de diligence pour luy ſauuer la vie: mais noſtre Seigneur le voulant auoir, on luy confera le ſainct Bapteſme, qui luy donna bien toſt l'entree dedans le Ciel. Voila les deux yeux de noſtre Seminaire eſteins en peu de temps, les deux colõnes renuerſees. Car ſans contraſte ils eſtoient doüez de tres-belles qualitez pour des Sauuages. Adorans les conſeils de Dieu dans leſquels nous ne voions goutte, le Pere Daniel entr'autres les ſecouroit & veilloit ſi aſſiduellement qu'il en tomba malade dans vne ſi

us that nearly all the tempests had passed over, and that, after the rains, fine weather was appearing upon our horizon. But lo, one of the most prominent of them is suddenly taken with a severe and protracted fever. He is nursed and treated with the [184] greatest care; he is watched day and night; fervent prayers are offered for him to God; but after all that, the poor young man, having suffered a long time, sinks into the last agony, is baptized by Father l'Allemant, and shortly after renders up his soul to God. Alas! how keenly we felt this death! especially Father Daniel, who has charge of these boys; he stayed near his patient day and night, rendered him all possible offices of charity, but had to see him die before his eyes.

Scarcely was this one buried, when Satouta was stricken with the same disease. The poor young man was a model of humility and patience in his sickness, being naturally grave and serious. He was purged and bled, as his companion had been, and the most assiduous care was employed to save his life; but, as our Lord wished to have him, holy Baptism was conferred upon him, which soon gave him admission to Heaven. Behold the two eyes of our Seminary extinguished within a brief period, the two columns overthrown. For they were unmistakably endowed with very excellent qualities, for Savages. Adoring the counsels of God, though to us they were dark, Father Daniel, among others, nursed and watched over them so assiduously that he became very ill, so ill that we almost thought the Master would die [185] with his Disciples. Our Lord restored him to us to take care of the others, who have

grande maladie, qu'on croioit quaſi que le Maiſtre mourroit [185] auec ſes Eſcholiers. Noſtre Seigneur nous le rendit, pour gouuerner les autres qui ont eu quelques legeres maladies: mais Dieu merci ils ſont en bonne ſanté.

Il eſt vrai que la mort de ces deux ieunes hõmes nous affligeoit, voians qu'ils donnoient de tres-grandes eſperances de ſecourir vn iour puiſſamment leur Nation: mais vne circonſtance arriuee vn peu auant leur treſpas nous iettoit tous dans de grandes aprehenſions: TſiKo (c'eſtoit le nom du premier mort) ſe riant auec vn de nos Frãçois fort eſtourdi, celuy-cy ſe faſcha & commença à quereller le Huron, ils en vindrent iuſques à ſe donner quelques coups de poing, non pas dommageables comme il eſt aiſé à penſer: neantmoins le Huron tombant malade vn peu apres, accuſoit le François, ſe plaignãt des coups qu'il auoit receu à la teſte, on le viſita & ne trouua-on aucune veſtige ni marque dangereuſe: En effet il eſt mort non pas de ceſte batterie fort legere, mais de trop grande repletion, comme ie diray maintenant. Neantmoins comme il auoit raconté à ſes camarades ce qui lui eſtoit arriué auec ce François nous eſtiõs dãs de grandes apprehenſions du ſuccez de ceſte affaire: car ſi vne fois les Hurons ſe fuſſent perſuadez que leurs enfans eſtoient morts par quelque violence, ils auroient tue autãt de François que [186] on en auroit peu enuoier en leur pays. La meſme choſe arriua à la mort de Satouta. Ce pauure ieune garçon carreſſant vn François & lui paſſant la main ſur le viſage, l'autre prenant cela à affrõt, comme s'il lui euſt voulu releuer le nez le repouſſa auec cholere: quelques-vns meſme ont dit qu'il le frappa; c'eſt pourquoi le Hu-

had some slight attacks of illness, but are now, thank God, in good health.

Truly, the death of these two young men was a great affliction to us, since they had occasioned very strong hopes that some day they would effectively succor their Nation; but a circumstance which occurred just before their death caused in us all serious apprehension. Tsiko (the first one who died) jesting with one of our hot-headed Frenchmen, the latter became angry and began to quarrel with the Huron; they went so far in this as to strike each other several times with their fists,—not dangerous blows, as can easily be imagined. Nevertheless, the Huron, falling ill soon after, accused the Frenchman, complaining of the blows he had received on his head. He was examined, and no traces of them, or dangerous indications, were found. In fact, he died not from this very slight boxing-bout, but from overeating, as I shall now relate. Nevertheless, as he had told his comrades what had happened with the Frenchman, we were in great dread as to the outcome of this affair; for if once the Hurons had gotten the idea that their children died through some act of violence, they would have killed as many Frenchmen as [186] might have been sent to their country. The same thing occurred at the death of Satouta. This poor boy caressing a Frenchman, and passing his hand over his face, the other took it as an affront, thinking he was trying to pull his nose; he pushed him angrily away, and some say he struck him; so the Huron picked up some stones to defend himself, and the Frenchman seized his sword, as it was reported to me. I declare that he did not give him any blow capable of hurting him much; yet, as this

ron print des pierres pour le deffendre, & le François mit la main à l'eſpee, à ce qu'on m'a rapporté. I'aduouë qu'il ne lui donna aucun coup capable de l'offenſer notablement: toutesfois comme ce pauure Huron tomba malade & mourut incontinent apres: nous nous viſmes faiſis d'vne nouuelle crainte, d'autant qu'vn Algonquin, qui cognoiſt les parens de Satouta, ſe trouua preſent à toute ceſte tragedie bien mal ioüee. Ces deux actions eſtoient capables de tout perdre. Noſtre Seigneur y a remedié par ſa bonté. Qu'il ſoit benit a iamais des Anges & des hõmes & de toutes les creatures. I'eſtois aux trois Riuieres auec Monſieur le Gouuerneur quand ie receus ces funeſtes nouuelles, on iugea á propos de les aſſoupir, de peur de fortifier les Sauuages dans vne mauuaiſe penſee. La vraye cauſe de leur mort prouient du changement d'air & d'exercice & notamment de nourriture: la ſagaſmité ou broüet de farine d'Inde que mangent ces peuples, n'eſt pas ferme ni ſolide [187] comme le pain & la viande des François. Ces ieunes gens ſauorans auec plaiſir ce qu'on leur donnoit en table, mangeoient inceſſamment, ſi bien que la trop grande repletion les a tuez: pour obuier à cela nous donnons à manger aux autres, partie à la Huronne, partie à la Françoiſe, cela fait qu'ils ſe portent mieux. Adiouſtez que les Sauuages eſtans malades ne ſçauent que c'eſt de ſe conſeruer, s'ils ont chaud ils ſe mettent en lieu frais, ſe font ietter de l'eau froide ſur le corps, ſans conſiderer qu'vne criſe ou vne bonne ſueur les pourroit guerir.

Mais diſons deux mots de ces pauures ieunes hommes. Satouta qui fut nommé Robert en ſon bapteſme, eſtoit petit fils de Tſondechaoüanouan, qui eſt comme

poor Huron fell sick and died soon after, we were seized by a new fear, inasmuch as an Algonquin, who knew Satouta's parents, was present during all this ill-played tragedy. These two events were capable of completely ruining us, but our Lord provided a remedy therefor through his goodness. May he be forever blessed by Angels and by men, and by all creatures! I was at the three Rivers, with Monsieur the Governor, when I received this fatal news; it was thought best to suppress it, for fear of strengthening the Savages in a mischievous notion. The true cause of their death lay in the change of air and of occupation, and especially of diet. The sagamité, or thin Cornmeal broth, that these people eat is not solid or substantial, [187] like the bread and meat of the French. These young men, enjoying greatly the food which was given to them, were always eating, so that too great indulgence killed them. To obviate this danger, we fed the others partly in the Huron way and partly in the French, and this kept them in good health. Besides, when the Savages are sick, they do not know what it is to take care of themselves; if they are warm, they go into a cool place, or have cold water thrown on them, without considering that the symptoms of a crisis or a good sweat might cure them.

But let us say a few words about these poor young men. Satouta, who was named Robert in his baptism, was the grandson of Tsondechaouanouan, who is, as it were, Admiral of the country. To him are reported all matters pertaining to navigation, and all the news of the nations to which these Hurons go by water on their fresh-water sea. His name is so well known that, if it is desired to communicate some-

l'Admiral du pays. C'eſt à lui auquel ſe raportent tous les affaires de la nauigation, & toutes les nouuelles des nations où ces Hurons vont par eau ſur leur mer douce: ſon nom eſt tellemẽt cogneu, que ſi l'on veut dire quelque choſe des Hurons aux peuples plus eſloignez, on le dit ordinairement au nom de Tſondechaouanouan. Il prend encor cognoiſſance de tous les affaires du coſté des Hiroquois & de la Natiõ neutre, ſans parler des differends qu'il vuide iournellement entre ſes Compatriotes. Ce Capitaine auoit promis à ſon petit fils noſtre Seminariſte de luy donner [188] ſon nom, & en ſuite de le faire entrer dans toutes les charges qu'il auoit en ſon pays: Noſtre Seigneur en a diſpoſé autrement. Ce pauure garçon ſe voiant malade à la mort, remercioit auec grand reſpect ceux qui le veilloient, & qui lui rendoient quelque office de charité. Le Pere de Nouë m'a teſmoigné qu'il ſe monſtroit ſi recognoiſſant dans ces petits ſecours qu'il en reſtoit tout attendri & eſtõné. Le P. Daniel qui m'a donné les memoires de ce qui touche le Seminaire, marque que ce pauure malade ſe tournant par fois vers noſtre Seigneur, luy diſoit: *Mon Dieu, vous m'auez fait voſtre fils & ie vous ay pris pour mon Pere, gardez-moy donc s'il vous plaiſt, ayez pitié de moy, effacez mes offences, ie les hai, iamais plus ie ne les veux commettre.* D'autres fois il diſoit, *Ieſus mon Capitaine, puis que vous auez tant enduré pour m'ouurir le Ciel, faites que ie ne tombe point là bas dans le feu: ains au contraire faites que ie vous voye au pluſtoſt dans les Cieux.*

Il ſe ſentit affligé de ie ne ſçay quel ſonge ou reprefentation mauuaiſe; Qu'eſt-ce que ie vois diſoit-il, qui ſont ces gens-là? Qu'eſt-ce qu'ils me conſeillent?

thing from the Hurons to more distant nations, it is usually uttered in the name of Tsondechaouanouan. He takes cognizance also of all the affairs relating to the Hiroquois and the neutral Nation, to say nothing of the differences which he daily settles among his Compatriots. This Captain had promised his grandson, our Seminarist, to give him [188] his own name, and afterwards to admit him into all the responsible positions that he had in his country; Our Lord has disposed otherwise. This poor boy, seeing himself sick unto death, very respectfully thanked those who watched over him, and who rendered him some kindly service. Father de Nouë declared to me that he showed so much gratitude for these little services that he was greatly touched and surprised thereat. Father Daniel, who has given me the memoranda of what relates to the Seminary, notes that this poor sick boy, turning sometimes towards our Lord, would say to him, *My God, you have made me your son and I have taken you for my Father; now please watch over me, have pity on me; blot out my sins, I hate them, I will never commit them again.* At other times he would say, *Jesus, my Captain, since you have suffered so much to open Heaven to me, do not let me fall down into the fire; but, on the contrary, grant that I may see you as soon as possible in Heaven.*

He was afflicted by I know not what dream or evil vision. "What do I see," said he, "who are those people there? What are they counselling me?" "Dost thou not recognize them?" asked the Father. "No," said he, "I do not know who they are." Then the Father cheered him, and explained to him that the devils, enraged because he had been made [189] a child of God by Baptism, were trying to make

Ne les cognois-tu point, luy dit le Pere? Nõ, repart-il, ie ne ſçais qui ils ſont. Alors le Pere l'encouragea & lui fit entendre, que les diables enragez de ce qu'il auoit eſté fait [189] enfant de Dieu par le Bapteſme, s'efforceroient de le faire renoncer à la creance qu'il auoit embraſſee, & partant qu'il tint bon, que Dieu ne l'abandonneroit pas. Addreſſant là deſſus ſa parole aux Demons, *Allez meſchans*, leur diſoit-il, *retirez-vouz de moy, ie vous ay en horreur. Ie ne recognoy point d'autre Maiſtre que celuy qui a faict le ciel & la terre, & qui m'a pris pour ſon enfant. Ah! mon Dieu, ne me quittez pas, ie ne vous quitterai iamais*; *Mon Capitaine vous auez payé pour moy, ie ſuis à vous*: *vous m'auez achepté le ciel, donnez-le moy.* Les douleurs de ſa maladie le preſſant, il ſouſpiroit par fois doucement & pouſſoit ces mots entrecoupez de ſanglots: *Mon Capitaine, prenez en gré ce que i'endure, prenez-le pour mes offences*: *ce que ie ſouffre eſt bien peu à comparaiſon de vos tourmens*: *mais permettez que l'vn ſe meſle auec l'autre, & il y en aura aſſez pour payer tous mes pechez & pour auoir encor le ciel par deſſus mon pardon.*

Il prenoit vn ſingulier plaiſir quand ie lui diſois, rapporte le Pere, qu'on le regardoit ſouffrir du plus haut du Ciel, & que plus on enduroit conſtamment, plus on reſſembloit à noſtre Seigneur, plus on lui aggreoit, & par conſequẽt plus grande en eſtoit la recompenſe. En fin, apres auoir paſſé deux nuicts & vn iour apres ſon Bapteſme, exerçant des actes de Foy & [190] d'eſperance, voire encore de Charité enuers Dieu, il rendit ſon ame à ſon Createur, toute rouge & toute teinte du ſang de ſon fils bien-aimé Ieſus Chriſt noſtre Sauueur.

Son Compagnon nommé Tſiko, qui mourut le pre-

him renounce the faith that he had embraced, and therefore he should hold fast, and God would not abandon him. Thereupon, addressing his words to the Demons, *Go, evil ones*, he said to them, *go away from me, I hold you in horror. I do not know any other Master than he who has made heaven and earth, and who has taken me for his child. Oh my God, do not leave me, I will never leave you. My Captain, you have paid for me, I am yours; you have bought heaven for me, give it to me.* Racked by the pangs of his malady, he sometimes sighed softly, and uttered these words, broken by sobs: *My Captain, take what I suffer in good part, take it for my offenses; my sufferings are slight indeed, in comparison with your tortures; but permit that the one be mingled with the other, and there will be enough to atone for all my sins, and to have heaven also, in addition to my pardon.*

"He took a singular pleasure in hearing me tell him," reports the Father, "that his sufferings were looked upon from the highest Heaven; and that the more we endure with steadfastness, and the more we are like our Lord, the more we please him, and consequently the greater will be our reward. Finally, after having passed two nights and a day after his Baptism, practicing acts of Faith and [190] of hope, yes, even of Charity, towards God, he rendered up his soul to his Creator, all red and stained with the blood of his well-beloved son, Jesus Christ, our Savior."

His Companion, Tsiko, who died first and was named Paul, was the son of Ouanda Koca, a Captain, and one of the best speakers of his country, and consequently held in high esteem. His son promised to surpass him, for he possessed a very rare natural

mier, & fut appellé Paul, eſtoit fils de Ouanda Koca, c'eſt vn Capitaine des mieux diſans de ſon pays, & par conſequent fort eſtime: Son fils eſtoit pour le ſurpaſſer, car il auoit vne tres-rare eloquence naturelle. Le ſoir comme ie le faiſois quelquesfois diſcourir, dit le P. Daniel, il coloroit ſon diſcours de figures, de Proſopopees, ſans auoir autre eſtude ni aduantage qu'vne belle naiſſance, il formoit des Dialogues fort naturels: Bref il s'animoit en diſcourant auec vne telle grace & naïfueté en ſon langage, qu'il rauiſſoit ſes compagnons & moi auec eux. Il n'eſtoit pas tant inſtruict que Robert Satouta, d'autant que celui-ci conuerſoit ordinairement auec nos Peres en ſon pays, & Paul Tſiko n'auoit iamais ouy parler de la Foy qu'au Seminaire: Il eſtoit d'vne humeur gaye, ſe faiſant aimer de tous ceux qui le cognoiſſoient. L'affection qu'il auoit monſtré a noſtre Creance, pendant qu'on l'inſtruiſoit, fut cauſe qu'on le baptiſa dans ſa maladie, quoy qu'il perdiſt bien toſt le ſens de l'aureille.

eloquence. "Sometimes in the evening, when I made him talk," says Father Daniel, "he would color his speech with figurative expressions and Personifications, without having other study or advantage than good birth, and he composed very natural Dialogues; in short, his discourse was enlivened by such grace and artlessness in his language that he charmed his companions, and me with them. He was not so thoroughly instructed as Robert Satouta, inasmuch as the latter had been in the habit of associating with our Fathers in his own country, and Paul Tsiko had never heard of the Faith, except at the Seminary. He was of a happy disposition, making himself beloved by all who knew him. The interest he had shown in our Belief, while he was being instructed, caused them to baptize him in his sickness, although he very soon lost the sense of hearing."

## [191] CHAPITRE XIII.

### DE L'ORDRE QV'ON GARDE AV SEMINAIRE, & DE QUELQUES PARTICULARITEZ DES SEMINARISTES.

IL n'y a riẽ de ſi difficile que de regler les peuples de l'Amerique. Tous ces Barbares ont le droict des aſnes ſauuages, il naiſſent, viuent & meurent dans vne liberté ſans retenuë, ils ne ſçauent que c'eſt de bride ni de caueçon: c'eſt vne grande riſee parmi eux de dompter ſes paſſions, & vne haute Philoſophie d'accorder à ſes ſens tout ce qu'ils deſirent. La Loy de noſtre Seigneur eſt bien éloignée de ces diſſolutions, elle nous dõne des bornes & nous preſcript des limites hors deſquelles on ne peut ſortir ſans choquer Dieu & la raiſon; Or eſt-il tres-difficile de mettre ce joug, quoi que tres-doux & bien leger, ſur le col de perſonnes qui font profeſſion de ne s'aſſuiettir à aucune choſe qui ſoit au ciel ou en la terre: ie dis qu'il eſt tres-difficile, mais non pas impoſſible: En effect ie me perſuade que cela eſt au delà de la puiſſance & de l'induſtrie des hommes, mais qu'il eſt tres-facile à Dieu. [192] Nous nous ſommes eſtonnez comme de jeunes gens libertins, acouſtumez a ſuiure leurs volontez, ſe ſont captiuez auec tant de douceur, qu'on ne voit rien ſi ſouple qu'vn Seminariſte Huron. Ce n'eſt pas qu'il ne faille vne grande dexterité à les conduire, vne douceur & vne patience tres-inſigne; car de ſe ſeruir d'aigreur parmi ces Nations, c'eſt les

## [191] CHAPTER XIII.

### OF THE ORDER OBSERVED IN THE SEMINARY, AND SOME PARTICULARS RELATING TO THE SEMINARISTS.

THERE is nothing so difficult as to control the tribes of America. All these Barbarians have the law of wild asses,—they are born, live, and die in a liberty without restraint; they do not know what is meant by bridle or bit. With them, to conquer one's passions is considered a great joke, while to give free rein to the senses is a lofty Philosophy. The Law of our Lord is far removed from this dissoluteness; it gives us boundaries and prescribes limits, outside of which we cannot step without offending God and reason. Now it is very hard to place this yoke, although it is very mild and easy, upon the necks of people who make a profession of not submitting to anything, either in heaven or upon earth; I say it is very hard, but not impossible. In fact, I am convinced that it is beyond the power and skill of men, but that it is very easy to God. [192] We are astonished to see how wild young men, accustomed to follow their own caprices, place themselves under subjection, with so much meekness, that there seems to be nothing so pliant as a Huron Seminarist. Not that it does not require great skill, gentleness, and remarkable patience to manage them,—for to employ harshness towards these Nations is to throw them into rebellion. I believe, indeed, that

jetter dãs la reuolte. Ie crois bien que ces ieunes gens ſe voyans trois cens lieuës eſloignez de leur pays ſe rendent plus ſouples; mais il faut confeſſer que leur docilité & obeïſſance a eſté vn grand preſent de la part de noſtre Seigneur. Comme ils ſe picquoient au commencement de viure à la Françoiſe, le Pere leur fit entendre que nous regliõs toutes nos actions, que nous ne faiſions pas ce qui nous venoit en la fantaſie, mais ce qui eſtoit raiſonnable, & ce que nous auions projetté: qu'il ſeroit bon qu'ils nous imitaſſent en ce poinct; s'en eſtans monſtrez tres-contens, on leur dreſſa ce petit ordre qu'ils gardent tous les iours auec beaucoup d'obeiſſance & de ſubmiſſion.

Le matin eſtans leuez on les fait prier Dieu, ils le remerciẽt de ce qu'il les a creez, & de ce qu'il les a cõſeruez, & de ce qu'il lui plaiſt les apeller à ſa cognoiſſance: ils lui demãdent ſon ſecours & ſa grace pour ne le point offenſer pendant [197 i.e., 193] la iournée, & puis luy offrent toutes les actions, les conſacrant à la tres ſaincte Trinité, en l'honneur de laquelle ils recitent trois fois l'oraiſon de noſtre Seigneur, & trois fois la ſalutation Angelique, pour honorer la ſaincte Vierge. Ils recitent auſſi le ſymbole des Apoſtres, & quelques autres prieres. Apres leur priere ils vont à la Chappelle, où ils aſſiſtent à la ſaincte Meſſe, iuſques à l'offertoire ſeulement, ils ſont ſi ponctuels, que la Meſſe qu'on leur a aſſigné eſtant ſonnée, ils s'y trouuent ordinairement tous les premiers, iuſques là qu'on les a ſouuẽt propoſez pour exẽple à quelques vns de nos François bien plus negligens qu'eux en cét endroit.

Apres la Meſſe on les fait deſieuner, puis on leur monſtre à lire & à eſcrire, apres quoy aians pris quel-

the consciousness of being three hundred leagues distant from their own country makes these young men more tractable; but it must be confessed that their docility and obedience has been a great gift to us from our Lord. As they took pride, at the start, in living after the French manner, the Father gave them to understand that we regulate all our actions,—that we do not act according to mere whims, but do what is reasonable and what we have planned beforehand; that it would be well for them to imitate us in this regard. Upon showing themselves very willing to do this, the following little program was arranged for them, which they observe daily, with much obedience and submission.

When they arise in the morning, we have them pray to God; they thank him for having created them, for having kept them, and that he is pleased to call them to a knowledge of himself; they ask him for his help and grace, that they may not offend him during [197 i.e., 193] the day; then they offer him all their actions, consecrating them to the most holy Trinity, in honor of which they thrice repeat our Lord's prayer, and thrice the Angelical salutation, in honor of the holy Virgin. They also repeat the Apostles' creed, and some other prayers. After their prayers they go to the Chapel, where they attend the holy Mass, as far as the offertory only. They are so punctual that, as soon as the Mass assigned to them is rung, they are usually the first ones there, so that they have been often held up as an example to some of our French who are much more careless than they are in this respect.

After Mass they breakfast, then are taught reading and writing; after which, having taken an inter-

que relaſche, le P. leur fait le Catechiſme, leur expliquant les myſteres de noſtre creance, auſquels ils ſe rendent fort attentifs.

L'heure du diſner eſtant venuë, eux meſmes dreſſent leur table auec vn ou deux ieunes François, qui ont demeuré auec eux, & quelque temps apres auoir pris leur refection, ils ne manquent pas d'aller faluer & adorer noſtre Seigneur en la Chappelle, luy preſentant cette petite oraiſon; Mon [198 i.e., 194] Dieu ie vous remercie de m'auoir conſeruë depuis le matin iuſques à maintenant, conſeruez moy le reſte du iour, oubliez mes fautes, & m'aidez à n'y plus retomber, ie vous preſente toutes mes actions, donnez moy voſtre grace pour les bien faire.

Apres cela on leur enſeigne encore vn peu à lire, puis on leur donne la liberté de s'aller promener, ou de s'addonner à quelque exercice, ils s'en vont ordinairement à la chaſſe, ou à la peſche, ou font des arcs & des fleſches, ou defrichent quelque terre à leur façon, ou font quelqu'autre action qui leur aggrée.

Sur le ſoir aiant ſouppé, ils font l'examen de leur conſcience, comme auſſi leurs prieres à genoux, puis s'en vont prendre leur repos. Eſtre né Sauuage & viure dans cette retenuë c'eſt vn miracle; eſtre Huron & n'eſtre point larron (comme en effect ils ne le ſont point) c'eſt vn autre miracle; auoir veſcu dans vne liberté, qui les diſpenſe d'obeïr meſme à leurs parens, & ne rien entreprendre ſans congé, c'eſt vn troiſieſme miracle. Mais deſcendons à quelques particularitez que leur maiſtre & inſtructeur a remarqué.

L'vn d'eux aiant offenſé quelqu'vn de nos François luy alla demander pardon apres [199 i.e., 195] auoir fait ſon examen immediatement deuant que de

mission, the Father teaches them the Catechism, explaining to them the mysteries of our faith, to which they give strict attention.

When the dinner hour comes, they themselves, with one or two young Frenchmen who have remained with them, set the table; and some time after this meal they do not fail to go to the Chapel to salute and adore our Lord, offering him this little prayer: "My [198 i.e., 194] God, I thank you for having kept me from morning until now; keep me the rest of the day; forget my faults, and aid me not to relapse into them again; I present to you all my acts, give me your grace to perform them well."

After that, they are given a little more instruction in reading; and then are free to go and walk, or to devote their attention to some occupation. They generally go hunting or fishing, or make bows and arrows, or clear some land in their own way, or do anything else that is agreeable to them.

In the evening, after supper, they make their examination of conscience, saying their prayers on their knees, and then retire to rest. To be born a Savage and to live in this restraint, is a miracle. To be a Huron and not to be a thief (as in truth they are not), is another miracle. To have lived in a freedom which dispenses them even from obeying their parents, and then to undertake nothing without leave, is a third miracle. But let us come down to some peculiarities that their master and instructor has observed.

One of them having offended one of our Frenchmen, went to ask his pardon after [199 i.e., 195] having made his examination [of conscience], imme-

ſe mettre au lict, ne voulant pas s'endormir ſur la faute qu'il auoit faite.

Vn autre n'aiant pas eſté eſueillé aſſez toſt pour aſſiſter à la ſaincte Meſſe, en receut tel regret qu'il en ietta des larmes, le P. luy diſant qu'il n'eſtoit pas encore obligé d'y aſſiſter, cela ne le conſoloit point, en fin on l'enuoia faire ſes prieres à la Chappelle, ce qui le contenta.

C'eſt choſe incroiable comme ils s'accordent entr'eux, & comme les plus ieunes deferẽt aux plus aagez, mais auſſi les plus grãds ne commandent point aux autres auec empire, ou auec orgueil, ains d'vne façon aimable & deferente, comme en exhortant & teſmoignant de l'amour. Ils ſont ſi vnis, que ſi on offenſe le moindre d'entr'eux, ils ſe tiennent tous eſgalement offenſez.

C'eſt vne douce conſolation de les entẽdre chanter publiquement dans noſtre Chappelle le ſymbole des Apoſtres en leur lãgue. Or afin de les animer d'auantage nos François en chantent vne Strophe en noſtre lãgue, puis les Seminariſtes vne autre en Huron, & puis tous enſemble en chantent vne troiſieſme, chacun en ſa langue auec vn bel accord: Cela leur aggrée tant qu'ils font [200 i.e., 196] retentir par tout cette chanſon ſaincte & ſacrée, on les fait auſſi publiquement reſpondre aux interrogations du Catechiſme, afin de les bien fonder & eſtablir en la foy. I'ay ouy chanter les François, les Montagnez & les Hurons tous enſemble, les articles de noſtre creance, & iaçoit qu'ils parlaſſent en trois langues, ils s'accordoient ſi gentiment qu'on prenoit grand plaiſir à les ouïr.

Ils m'ont fort preſſé (dit le P.) de les baptiſer, &

diately before going to bed, not willing to go to sleep upon the fault he had committed.

Another one, not having been wakened soon enough to attend the holy Mass, regretted it so keenly that he shed tears. He was not consoled when the Father told him that he was not yet obliged to be present there, and finally they sent him to the Chapel to say his prayers; this satisfied him.

It is wonderful how well they agree among themselves, and how the younger defer to the elder; but then the larger ones do not command the others in an imperious or dictatorial manner, but amiably and deferentially, as if exhorting them, and testifying their love. They are so united that, if one offends the least among them, they consider themselves all equally offended.

It is a sweet consolation to hear them sing publicly, in our Chapel, the Apostles' creed in their own language. Now, as a greater incentive to them, our French sing a Strophe of it in our language, then the Seminarists another in Huron, and then all together sing a third, each using his own language, in excellent harmony. They like this so well that they make [200 i.e., 196] this holy and sacred song resound everywhere. They are also made to answer in public the questions of the Catechism, in order to ground them and establish them in the faith. I have heard the French, the Montagnez, and the Hurons all sing together the articles of our belief; and, although they used three languages, they harmonized so nicely that it was a great pleasure to hear them.

"They strongly urged me" (says the Father) "to baptize them; and as an inducement they represented to me, among other reasons, that I could not doubt

pour m'induire à cela, ils me repreſentoient entre autre raiſons, que ie ne pouuois douter de leur bonne volonté, puis qu'ils auoient pris reſolution de iamais ne nous quitter. L'vn d'eux diſoit qu'il feroit fort bien ce que font les Chreſtiens, ie ieuſnerai bien, diſoit-il, ie reſiſterai bien aux mauuaiſes penſées que le diable iette dans noſtre eſprit, ie n'ai deſia plus de mauuais ſonges, ſi bien que ie ne demande plus à Dieu qu'il me garde de mon mauuais ſonge, mais qu'il eſloigne de moy toute mauuaiſe penſée. Vn autre diſoit que ſi on les baptiſoit, ils auroient plus d'eſprit, & apprendroient mieux ce qu'on leur enſeigne.

Le P. leur expliquãt certain iour les Commandemens de Dieu, leur faiſoit voir la deffenſe [*sc.* différence] qu'il y a, de ces belles ordonnances, ſi [201 i.e., 197] cõformes à la raiſon, auec ce que leur enjoignent leurs Charlatãs. Ils vous commandẽt (diſoit-il) des feſtins de beſtes, ils aſſemblẽt par fois quantité de perſonnes de pluſieurs bourgades, font faire des ceremonies ridicules ou abominables, & tout cela au deſpends du malade, qui ne reçoit autre ſoulagement de ces demoniacles que d'eſtre tourmenté par leurs cris & par leur tintamarre, & mangé iuſques aux os par leur gourmandiſe, ſans compter les preſens qu'il leur faut faire. Quand nous deſirons obtenir quelque choſe, nous ne ſommes point ſubiets à tant de Demons, à des pierres & à des rochers, à des courants d'eaux, à des ceremonies badines comme vous faites; nous auons recours à vn ſeul Dieu qui peut tout, qui ſçait tout, qui eſt la bonté meſme.

Là deſſus l'vn d'eux prenant la parole, dit nous faiſons encore d'autre choſe plus faſcheuſes que tu

their good will since they had made a resolution never to leave us. One of them said that he would do very well those things the Christians do; 'I will fast well,' said he, 'I will strongly resist the bad thoughts the devil puts into our minds; I now have no more bad dreams, so that I no longer ask God to keep me from my bad dreams, but to take away from me all evil thoughts.' Another one said that, if they were baptized, they would have more intelligence, and learn better what was taught them."

One day, when the Father was explaining the Commandments of God, he showed them the difference there was between these beautiful ordinances, so [201 i.e., 197] in harmony with reason, and what their Charlatans enjoin upon them. "They command you" (said he) "to make feasts of animals, they sometimes gather a multitude of people from several villages, and have ridiculous or abominable ceremonies performed, and all that at the expense of the patient, who receives no other benefit from these demoniacs than to be tormented by their cries and their uproar, and to be devoured to the bones by their gluttony, without counting the presents that must be made to them. When we desire to obtain something, we are not subject to so many Demons, to stones and to rocks, to streams of water, to the foolish ceremonies you perform. We have recourse to one God only, who is all-powerful, who is omniscient, and who is goodness itself."

Thereupon one of them, beginning to speak, said, "We do still another thing, more grievous than any thou hast mentioned. When we wish to have success in hunting, we fast sometimes for a week, drinking or eating nothing; we cut and slash our bodies,

ne dis pas. Quand nous voulons faire bonne chaſſe, nous ieuſnons par fois iuſques à huict iours, ſans boire, ny manger, nous nous decoupons & tailladons le corps, en ſorte que le ſang en decoule abondamment, nous voions bien que cela n'eſt pas bon.

Ces bons enfans voulans entreprendre [202 i.e., 198] quelque action, ou retournans de quelque exercice s'en vont à la Chappelle pour démander ſecours à Dieu, ou le benir & remercier de ſon aſſiſtance. Noſtre Seigneur leur a fait voir qu'il demandoit d'eux cette recognoiſſance; car aſſez ſouuent il leur eſt arriué quelque petit malheur ou affliction, quand ils manquoient à ce deuoir.

Certain iour ils s'en allerent à la chaſſe ſans congé, & ſans auoir eſté demander ſecours a Dieu en ſa maiſon, ils ſe perdirent dans les bois, en ſorte qu'ils ne retournerent à la maiſon qu'apres auoir bien ſouffert & enduré parmi les neges; ils recogneurent que ce malheur leur eſtoit arriué pour auoir entrepris cette action à la façon des Sauuages.

Vne autre fois eſtans ſortis ſans auoir eſté à la Chappelle, & voulant abbatre quelque arbre, l'vn d'eux penſa tuër ſon compagnon, ſa hache aiant manqué le coup. Ils s'en reuindrent honteux & pleins de confuſion, ſi bien que le P. leur demandãt s'ils auoiẽt eſté prier Dieu en la Chappelle deuant que de partir, eux ſans faire autre reſponse ſortent tout ſur l'heure, & s'y en vont demander pardon de la faute qu'ils auoient faite.

L'vn d'eux eſtant retourné de dehors auec [203 i.e., 199] precipitation, & ſans aller faire ſa petite priere, fiſt tomber vn aix deſſus ſa teſte qui l'offenſa fort. La premiere parole que luy dit l'vn de

so that the blood runs down abundantly; we readily see that that is not right."

When these good children intend to undertake [202 i.e., 198] some enterprise, or when they return from any occupation, they go to the Chapel to ask help from God, or to bless him and thank him for his assistance. Our Lord has shown them that he required from them this acknowledgment; for often some little trouble or affliction has happened to them when they failed in this duty.

One day they went away to the chase without leave, and without having asked help from God at his house. They became lost in the woods, and did not return to the house until after they had endured and suffered great hardships among the snows. They recognized that this misfortune had happened to them for having undertaken this expedition in the Savage way.

Another time, they departed without having been at the Chapel; and, in trying to cut down a tree, one of them nearly killed his companion, his hatchet missing its aim. They returned, ashamed and full of confusion; so much so that when the Father asked them if they had been to pray to God in the Chapel before setting out, without making any other answer, they immediately went out and betook themselves thither, to ask pardon for the fault they had committed.

One of them having come in from outdoors [203 i.e., 199] hurriedly and without going to say his little prayer, had a board fall on his head, which hurt him severely. The first words which one of his comrades said to him were, "Hast thou been at the Chapel, before returning to the house?" Upon the wounded

ſes camarades fut; as-tu eſté à la Chappelle quand tu es rentré à la maiſon? le bleſſé confeſſant que non; voila, luy fit-il, la cauſe de ton mal; & comme il faiſoit paroiſtre quelques indices de la douleur qu'il ſentoit lors qu'on le penſoit, l'vn d'eux dit à l'aureille à ſon compagnon, tout noſtre malheur ne vient, ſinon de ce que nous ne prions pas Dieu.

Le P. leur expliquant quelques circonſtances de la paſſion de noſtre Seigneur, & leur parlant de l'eclypſe du Soleil, & du tremblement de terre que ſe fit ſentir en ce temps-là, ils repartirent, qu'on parloit en leur païs d'vn grand tremble-terre, arriué autrefois; mais qu'ils ne ſçauoient, ny le temps, ny la raiſon de cét eſbranlement. On parle encor (diſoient-ils) d'vn fort notable obſcurciſſement du Soleil, lequel on croit eſtre arriué, pource que la grande tortuë qui ſouſtient la terre, changeant de poſture ou ſituation, oppoſa ſon eſcaille au Soleil, & en deſroba la veuë au monde. Tous ceux qui n'ont point la cognoiſſance [204 i.e., 200] de Dieu, ont plus de tenebres dans l'eſprit, que la terre n'en reçoit par l'abſence du Soleil. Ils admirent nos veritez à comparaiſon de leur fables.

Le P. de Nouë eſtant allé aux cabanes des Sauuages, eſloignées de *K*ebec d'enuiron ſept ou huict lieuës; d'eux [*sc.* deux] Seminariſtes Hurons le voulurent accompagner. Les Montagnez les voians, leur preſenterent de la chair d'Eſlan; or comme c'eſtoit vn Samedi, ils n'en voulurent iamais manger. Le P. leur dit, que n'eſtans pas encore baptiſez, ils n'eſtoient point obligez à ce Commandement de l'Egliſe. Il n'importe (dirent-ils) nous ne deſirons pas d'en manger, puis que vous n'en mangez

boy replying that he had not, "That, then," said he to him, "is the cause of thy misfortune." And, as he showed some signs of the pain he was suffering while his wound was being cared for, one of them said in the ear of his companion, "All our ill-luck comes to us because we do not pray to God."

When the Father was explaining to them some circumstance of the passion of our Lord, and speaking to them of the eclipse of the Sun, and of the trembling of the earth which was felt at that time, they replied that there was talk in their own country of a great earthquake which had happened in former times; but they did not know either the time or the cause of that disturbance. "There is still talk" (said they) "of a very remarkable darkening of the Sun, which was supposed to have happened because the great turtle which upholds the earth, in changing its position or place, brought its shell before the Sun, and thus deprived the world of sight."[5] All those who have not the knowledge [204 i.e., 200] of God have more darkness in their minds than the earth has through the absence of the Sun. They admire our truths when compared with their own fables.

Once when Father de Nouë went to the cabins of the Savages, distant from Kebec about seven or eight leagues, two Huron Seminarists chose to accompany him. The Montagnez, seeing them, offered them some Elk meat; now, as it was Saturday, they would not consent to eat it. The Father told them that, as they were not yet baptized, they were not bound by this Commandment of the Church. "It does not matter" (said they), "we do not wish to eat meat, since you do not eat it." The same Father related to me that these good boys knelt and said their pray-

point. Le meſme P. me racompta, que ces bons garcons faiſoient ſi bien leurs prieres à deux genoüils, & leur examen de conſcience, qu'il en eſtoit interieurement touché.

Il eſt vrai, Dieu nous a affligé par la mort de leurs compagnons, mais auſſi nous a-il conſolé par la docilité & deference de ceux qui reſtent en vie. Ils ſe picquent de viure à la Françoiſe, & ſi quelqu'vn commet quelque inciuilité, ils l'appellent Huron, & demandẽt depuis quel temps il eſt arriué de ce païs là. Ils font gentiment la reuerence [205 i.e., 201] & ſaluent humblement nos François, mettans la main au chappeau aux rencontres. Tous nos Peres & nos freres m'ont rendu de grands teſmoignages de leur docilité. Ce n'eſt pas que quelqu'vn n'ait fait paroiſtre par fois quelque petit deſpit & mouuement de cholere, mais cela ne dure point, auſſi les gouuerne on auec vne grande douceur. Le plus aagé aiant fait vn coup de ſa teſte, demeura quelque temps dans ſon opiniaſtreté. Le P. Daniel eſtãt venu à Kebec me racompta ce qui s'eſtoit paſſé, ie fis venir ce ieune homme, ie luy demandai ſi aiant touſiours bien fait, il ſe vouloit tout d'vn coup & par cholere eſloigner du bon chemin, qu'aiant veu tant de preuues de noſtre amour en ſon endroit, ce ſeroit vne marque de peu d'eſprit, de n'y pas correſpondre; qu'au reſte Dieu ſe faſcheroit fortement contre luy s'il le quittoit, que pour nous autres, nous n'y perderions rien, que tout le malheur tomberoit ſur ſa teſte, qu'on m'auoit dit qu'il auoit deſiſté de le prier. Il me reſpondit qu'en effect, il s'eſtoit mis en grande cholere, ſe figurant qu'on le vouloit induire à croire en Dieu par menaces & par force, & pour monſtrer que ſon cœur ne ſe laiſ-

ers, and made their examination of conscience, so admirably, that his heart was touched.

It is true God has afflicted us in the death of their companions, but he has also consoled us by the docility and deference of those who remain. They pride themselves on living in the French way; and, if one of them commits some act of rudeness, they call him "Huron," and ask him how long it is since he came from that country. They make neat courtesies [205 i.e., 201] and humbly salute our Frenchmen, touching their hats when they meet them. All our Fathers and our brethren have borne excellent testimony to me of their docility. Not that some one of them does not sometimes show a little temper or outburst of anger, but it does not last long; they are also governed with great gentleness. The oldest one, having committed a wilful act, remained obstinate about it for some time. When Father Daniel came to Kebec, he told me what had happened; I sent for this young man; I asked him if, having always done well, he wished all at once and out of anger to abandon the right way; that, having seen so many proofs of our love for him, it would be an indication of a narrow mind not to respond to it. That, besides, God would be very angry with him if he left him; as for us, we would lose nothing, that all the misfortune would fall upon his own head; that I had been told he had ceased to pray. He replied that he had indeed become very angry, imagining that they wanted to make him believe in God by threats and by force; and, to show that his heart would not let itself be affected by fear, he had committed a [206 i.e., 202] wilful act; that, moreover, he had ceased to pray to God in public, but that he prayed to him,

ſoit pas ſaiſir de crainte, il auoit fait vn [206 i.e., 202] coup de teſte, qu'au reſte il auoit bien ceſſé de prier Dieu en public, mais qu'il le prioit toutesfois en ſon particulier. Il ne faut, adiouſta il, s'eſtonner des petites faſcheries qui ſuruiennent, nous auons bien quelques differens en noſtre païs, entre nos plus proches parens, nous ne les haiſſons, ny ne les quittons pas pour cela, nous tenons icy le P. Daniel comme noſtre Pere, nous n'auons garde de le quitter pour de petites faſcheries. Sa reſponſe m'aggrea fort, & me confirma dans la penſée que i'ay, qu'il faut gouuerner ces peuples auec vne grande prudence, puis que la ſeule menace des feux & des peines eternelles, les rebute par fois. Si faut il bien leur inculquer cette verité, c'eſt par cette bride qu'on les retiendra dans la creance, ſi vne fois ils la peuuent tenir en bouche ſans ſe cabrer.

Voicy vne choſe pleine de conſolation, la veille de la Conception de la ſaincte Vierge, que nous honorons fort en la nouuelle France, ils prirent reſolution par enſemble de deſerter de la terre, & de l'enſemencer, & en ſuite, de faire vne maiſon ou cabane à la façon de leur païs; nous prenions cela au commencement, comme vne penſée ou reſolution [207 i.e., 203] de ieunes gens qui changent d'aduis à tout propos, mais l'effect ſurpaſſa noſtre attente; ils ſe mirent petit à petit à eſbrãcher des arbres, & le Printemps venu ils preparent vne telle eſpace de terre, qu'ils nous eſtonnerent ſe rendant fort aſſidus à ce trauail. Vn malheur en ce poinct leur eſt arriué, le bled d'Inde qu'ils auoient planté, eſtant trop vieil & trop ſec, ou l'aiant pouſſé trop auant dãs terre n'a pas reüſſi. Leur maiſon à eu vn meilleur ſuccez, ils l'ont

nevertheless, when alone. "One should not be surprised," he added, "at the little vexations that occur; we have indeed some disagreements in our own country, among our nearest relations, but we do not hate them nor leave them on that account; we look upon Father Daniel here as our Father; we have no inclination to leave him on account of little annoyances." His answer pleased me greatly, and confirmed me in the idea I have, that it is necessary to govern these people with great prudence, since the mere threat of fires and eternal torments sometimes repels them. Yet it is very necessary to inculcate this truth in their minds; it is by this bridle that they will be retained in the faith, if they can once hold it in their mouths without chafing.

Here is a circumstance full of consolation. On the eve of the Conception of the holy Virgin, whom we greatly honor in new France, they all resolved to clear some land and sow it, and afterwards to make a house or cabin like those in their own country. At first, we regarded this as an idea or resolution [207 i.e., 203] of young men, who change their opinions at every turn. But the results surpassed our expectations; they began, little by little, to strip the trees of their branches, and, when Spring came, they had cleared so large a plot of ground that they astonished us by their great diligence in this work. A misfortune happened to them in one particular; the Indian corn they had planted, being too old and dry, or having been planted too deep, did not grow well. Their house proved a greater success; they finished it neatly, although it is not used for anything, for they had put it up as a storehouse for their grain, none, or very little of which, came up. Now al-

acheuée gentiment, quoy qu'elle ne ſerue de rien, car ils l'auoient dreſſée pour aller garder & recueillir leurs grains, qui n'ont point ou fort peu leuez. Or jaçoit que ce trauail n'ait pas eu grand effect temporel, peut eſtre en aura-il vn tres-grand ſelon l'eſprit; ſe voiant ſecourus de viures d'outils & d'habits, & en outre bien cheris des François, ils auoient reſolu de faire aupres de leurs parens tout leur poſſible pour demeurer, non ſeulement l'an prochain auec nous: mais encore pour s'y habituer le reſte de leurs iours, auec deſir d'attirer de leurs compatriotes, & de plus faire deſcẽdre quelques filles de leurs païs pour les faire inſtruire & les [208 i.e., 204] eſpouſer en la religion Chreſtienne & Chatholique, ſi ce deſſein reüſſiſſoit ce ſeroit vn grand coup & tres-important pour la gloire de noſtre Seigneur, & meſme pour le bien de Meſſieurs les Directeurs & Aſſocies qui ſont Seigneurs de ces contrées. Premierement dans peu d'années il ſe feroit icy vne bourgade de Hurons Chreſtiens, qui ne ſeruiroient pas peu pour reduire leurs cõpatriotes à la foy, par le cõmerce des vns auec les autres, & nos Mõtagnez errãs s'arreſteroient petit à petit à leur exemple, & par leur alliance. Secondemẽt Meſſieurs les Directeurs & Aſſociés auroient icy des hoſtages pour aſſeurer la vie de nos François au païs des Hurons, & pour conſeruer le commerce qu'ils ont auec tous ces peuples & nations plus eſloignées. Ie dis bien d'auantage que ſi les peuples errans voioient des Hurons ſedentaires aupres de nous, qu'ils ſeroient diuertis de nous faire la guerre s'ils en auoient la volonté, pource qu'ils ſçauent que ces Sauuages eſtans pres de nous & ſous noſtre protection ne nous quitteroient point, & d'ailleurs

though this work did not have great temporal results, perhaps it will be of very considerable benefit spiritually. Seeing themselves provided with food, tools, and clothes, and besides greatly cherished by the French, they had resolved to do their utmost to get their parents' permission to remain not only the next year with us, but even to live here all the rest of their days — with the desire of attracting some of their compatriots, and also of getting some girls of their country to come down, that they might have them instructed, and [208 i.e., 204] marry them according to the Christian and Catholic religion. If this plan were to succeed, it would be a great and very important event for the glory of our Lord, and even for the good of Messieurs the Directors and Associates who are Lords of these countries. First, in a few years there would be here a village of Christian Hurons, who would help in no slight degree to bring their compatriots to the faith, through commerce with each other; and our wandering Montagnez would, little by little, become stationary through their example and through alliance with them. Secondly, Messieurs the Directors and Associates would have hostages here to assure the lives of our French in the country of the Hurons, and to maintain the commerce they have with all the more distant peoples and nations. I say still more, that if the wandering tribes saw some sedentary Hurons in our neighborhood, they would be diverted from making war upon us, if they had such a purpose; because they know that these Savages, being near us and under our protection, would not leave us, and having, moreover, a knowledge of the woods, and running as well as the rest of the Savages, they would dread these

aiant cognoiſſance des bois, & courans auſſi bien que le reſte des Sauuages, ils les redouteroiẽt pl⁹ que les François meſmes, & ainſi nous garderions auec nos armes la bourgade des Hurons & eux par leurs courſes donneroient la chaſſe [209 i.e., 205] ou du moins d'eſcouuriroient les ennemis.

Quiconque peſera ſolidement ces raiſons concluëra qu'il faut entierement s'efforcer & n'eſpa[r]gner aucune deſpenſe pour dreſſer pres de nous vne bourgade de Hurons. Ceux que nous auons y ſont deſia bien diſpoſés par la grace de noſtre Seigneur. Voicy vn autre traict de leur affection.

Comme les vaiſſeaux ſont arriués fort tard, la trauerſe aiant eſté longue & faſcheuſe ceſte année, les viures nous manquans, nous eſtions bien en peine ce que nous ferions de ces pauures enfans. Ie demandai ſur ce poinct l'aduis de Monſieur de Montmagni noſtre Gouuerneur. I'honore ſon courage, il me repartit qu'aiãt eu tãt de peine d'auoir ces ieunes gens qu'il ne croioit pas que nous euſſions le cœur de les renuoier, puis qu'ils ſe cõportoiẽt ſi biẽ. C'eſt à faire à ſouffrir, diſoit-il, & a eſpargner quelque choſe de vos viures & des noſtres. Il cognoit biẽ l'importans de ce Seminaire pour la gloire de noſtre Seigneur, & pour le commerce de ces Meſſieurs. Aiant rapporté ceſte reſponſe ſi ſage à nos Seminariſtes, le plus aagé dit là deſſus; voilà qui va bien, c'euſt eſté vn grand mal de nous renuoier en noſtre païs, car jaçoit que nous euſſions pris reſolution de demeurer [210 i.e., 206] auec *Echon* c'eſt le P. Brebeuf, & auec Antoine, c'eſt le Pere Daniel, s'il remõtoit là haut; ſi eſt-ce qu'il vaut bien mieux vn peu ſouffrir ç'à [*sc.* çà] bas que de retourner dans de ſi grands dangers.

more than the French themselves. Thus we would guard the village of the Hurons with our arms, and they in their hunting expeditions would give chase to [209 i.e., 205] or at least would discover their enemies.

Whoever will carefully weigh these reasons will conclude that it is quite necessary to exert ourselves, and to spare no expense, to form near us a settlement of Hurons. Those whom we have here are already well disposed through the grace of our Lord. Here is another example of their affection.

As the ships arrived very late, the passage having been long and troublesome this year, our food gave out, and we were in great straits as to what we should do with these poor children. I asked the advice of Monsieur de Montmagni, our Governor, in this matter. I honor his courage; he replied that, as we had had so much trouble in getting these young men, he did not think we would have the heart to send them back, since they were behaving so well. "It is a matter of suffering," he said, "and of saving something from your food and from ours." He fully appreciates the importance of this Seminary for the glory of our Lord and for the commercial interests of these Gentlemen. Having reported this so wise reply to our Seminarists, the oldest one said thereupon, "That suits us well; it would have been a great pity to send us back to our country, for although we had made up our minds to stay [210 i.e., 206] with *Echon*" (Father Brebeuf) "and with Antoine," (Father Daniel) "if he had gone up there again, yet it will avail a great deal more to suffer a little down here than to return into so great dangers." Alas!

Helas! c'eſt ce pauure garçon qui a penſé tout perdre. Nous en verrons l'occaſion au chapitre ſuiuant. Dieu l'a ramené par d'eſtranges auantures.

it was this poor boy who was nearly undone, the occasion whereof we shall see in the next chapter. God brought him back through strange adventures.

## CHAPITRE XIIII.

### DE L'ESTAT DU SEMINAIRE À LA VENUË DES HURONS LEURS COMPATRIOTES.

SI la Miſſion & le Seminaire des Hurons, n'euſſent eſté eſtablis ſur ceſte pierre de laquelle il eſt dit *Petra autem erat Chriſtus*, s'en [*sc.* c'en] eſtoit fait ceſte année, l'edifice eſtoit abss [*sc.* à bas], les troubles, les guerres, les maladies, les calomnies, en vn mot toutes les machines qui peuuent ſortir de l'Arſenal des Demons ont eſté pointées cõtre ceſte Sainte entrepriſe, en ſorte que nous pouuons dire *morimur & ecce viuimus*, Nous voions tout renuerſé & [211 i.e., 207] tout affermi quaſi en meſme temps. Tous les mal-heurs, toutes les peſtes, les guerres, & les famines qui affligeoient le monde au premier aage de l'Egliſe naiſſante, s'attribuoient jadis à la foy de Ieſus Chriſt, & à ceux qui l'embraſſoient, ou qui la preſchoient. Ce qui s'eſt paſſé touchant ce poinct en la primitiue Egliſe ſe voit tous les iours en la nouuelle France, notamment au païs des Hurons. Il ni à [*sc.* n'y a] malice noire dont nous ne ſoions chargez. En voici les occaſions.

Comme la contagion à fait mourir grand nombre de Hurons, ces peuples ne recognoiſſant point la iuſtice de Dieu, qui prend vengeance de leurs crimes, ſe ſont imaginez que les François eſtoient cauſe de leur mort. Vn certain Algonquin fort meſchant homme leur raporta l'an paſſé, que deffunct Monſieur

## CHAPTER XIIII.

OF THE CONDITION OF THE SEMINARY AT THE COMING OF THE HURONS, THEIR COUNTRYMEN.

IF the Mission and Seminary of the Hurons had not been established on that rock of which it is said, *Petra autem erat Christus*, it would have come to an end this year, the edifice would have been overthrown. Troubles, wars, sicknesses, slanders,—in a word, all the machinations that can issue from the Arsenal of the Demons, have been directed against this Holy enterprise, so that we could say, *morimur et ecce vivimus*. We see it entirely overthrown and [211 i.e., 207] entirely established almost at the same time. All the misfortunes, all the pests, wars, and famines which in the early ages of the infant Church afflicted the world, were formerly attributed to the faith of Jesus Christ, and to those who embraced or preached it. What occurred in this regard in the primitive Church can be seen every day in new France, especially in the Huron country. There is no black malice of which we are not accused. Here are the causes of it.

As the contagion caused a great many Hurons to die, these people, not recognizing therein the justice of God, who takes vengeance for their crimes, imagined that the French were the cause of their death. A certain Algonquin, a very wicked man, reported to them last year that the late Monsieur de Champlain, of blessed memory, had said to a Montagnez

de Champlain d'heureuſe memoire, auoit dit à vn Capitaine Montagnez, vn peu deuant que de rendre l'ame, qu'il emporteroit auec ſoy tout le païs des Hurons. C'eſt la couſtume des Capitaines Barbares, de ſouhaitter que d'autres leur tiẽnent cõpagnie à leur treſpas, iuſque là qu'ils enuoirõt par fois tuër quelqu'autre Capitaine, pour aller enſemble en l'autre monde. Ces ignorans pleins de malice ſe figurent [212 i.e., 208] aiſémẽt que nous participons à leurs deteſtables ſentimens, c'eſt pourquoy ils ſoupçonnoient Monſieur de Champlain d'auoir procuré leur mort à ſon treſpas.

Quelques autres attribuoient la cauſe de leur contagion à noſtre vengeance, diſans que nous n'eſtions montés en leur païs que pour ſacrifier tous leurs corps à l'ame d'vn nommé Eſtienne Bruſlé qu'ils ont miſerablement aſſaſſiné. Tout paroiſt jaune aux icteriques qui ont les yeux jaunes, les peuples que l'ardeur d'vne vengeance enragée contre ceux qui leur font mal, va conſommant, nous croient tous eſchauffés & bruſlez d'vn meſme feu.

Bref ils philoſophoiẽt encore de leur maladie d'vne autre façon, ils diſoient que nos François auoient enſorcelé vn capot, ou vne robe, & l'auoient enterré aux trois Riuieres, mais en tel lieu qu'ils ſe doutoient bien que les Hurons tres-grands larrons l'enleueroiẽt: ce qu'ils firent, l'aiant donc trãſporté en leur païs ils y ont quand & quand porté la peſte & la contagion.

Ces nations ſe perſuadent qu'ils ne meurent quaſi que par des ſorts, c'eſt pourquoy nous meſurãs à meſme aulne ils nous penſent & croient plus grãds ſorciers qu'eux meſmes, [213 i.e., 209] ſur ces bruicts autant eſloignés de la verité, qu'ils ſont opportion-

Captain, shortly before rendering up his soul, that he would take away with him the whole country of the Hurons. It is customary for Barbarian Captains to wish that others may bear them company at their departure, going so far that sometimes they send one to kill another Captain to go with them into the other world. These ignorant people, full of malice, readily imagine [212 i.e., 208] that we share their detestable ideas, hence they suspect Monsieur de Champlain of procuring their death at his own departure.

Some others attributed the cause of their epidemic to our vengeance, saying that we only went up to their country in order to sacrifice every one of their bodies to the soul of a certain Estienne Bruslé, whom they had wickedly assassinated. All things appear yellow to the yellow eyes of the jaundiced; people who are being consumed by the fierce flame of a vengeance aroused against those who have done them harm, believe that all of us are heated and burned by the same fire.

In short, they reasoned upon their sickness in still another way. They said that our French had bewitched a cloak or a robe, and had buried it at the three Rivers, but in such a place that they suspected, and rightly, that the Hurons, as they were very great thieves, would take it away, which they did. Having then carried it to their own country, they bore thither at the same time the pestilence and contagion.

These nations persuade themselves that they die almost entirely through charms; and hence, measuring us by the same standard, they think and believe we are greater sorcerers than they themselves. [213 i.e., 209] Upon the strength of these reports, as

nés [*sc.* proportionnés] à l'eſprit des Sauuages, & conformes à leurs couſtumes, ces barbares ont attenté ſur la vie de nos Peres, iuſques là qu'ils ont parlé en plein conſeil de les maſſacrer, mais Dieu eſt plus puiſſant que les hommes & que tous les Demons. Sa bonté nous ſuſcita pour protecteur, vn Barbare contre les Barbares, meſme vn Capitaine nommé *Taratouan* dont nous auons le neueu au Seminaire, entendant ce diſcours tire vn grand colier, de pourcelaine le iette au milieu de l'aſſemblée, diſant voilà pour fermer vos bouches, & arreſter vos paroles: c'eſt la couſtume du païs de n'agir ordinairemẽt que par des preſens, ce coup fuſt arreſté, ie ne ſçais ſi nos Peres des Hurons l'ont ſceu, mais le neueu de ce braue Capitaine nous la racompté aux trois Riuieres. Ie parleray bien toſt de ſa priſe déplorable, vne autre fois dans la propre bourgade où eſtoient nos PP. on traitta de les r'enuoier ç'à [*sc.* renuoier çà] bas, ou de les faire mourir: leur Capitaine nommé *Aënon* prit la parole, & harangua de telle ſorte qu'on vint prier les PP. qu'ils ne nous eſcriuiſſent rien de ces mauuaiſes penſées, de peur qu'ils ne fuſſent mal traittez aux lieux où ſont nos François. Ce Capitaine eſt l'vn de [214 i.e., 210] ceux qu'õ croit qui ont tué ce miſerable Bruſlé, dont les plaies ſont encores toutes ſanglãtes, mais il a tellement reparé ceſte faute par l'affection qu'il a depuis porté aux François, que noſtre Seigneur luy à fait la grace de venir mourir Chreſtien entre nos bras. Or iugez maintenant ſi ces diſpoſitions eſtoient bien grandes pour peupler vn Seminaire, car ſi en public on parloit de nous perdre, ie vous laiſſe à penſer quelles calomnies vomiſſoiẽt contre nous les plus inſolens. On n'entẽdoit qu'iniures, que menaces, en

far removed from the truth as they are adapted to the minds of the Savages and in harmony with their customs, these barbarians have made attempts upon the lives of our Fathers, even going so far as to talk in open council of slaying them; but God is more powerful than men and all the Demons. His goodness raised up for us as a protector a Barbarian against Barbarians, even a Captain named *Taratouan*, whose nephew we have in the Seminary. On hearing this talk he drew out a long string of porcelain, and threw it down in the midst of the assembly, saying, "There is something to close your mouths and stop your talking." It is a custom of the country to act ordinarily only through presents, so this blow was averted. I do not know whether this was known to our Fathers among the Hurons, but the nephew of this brave Captain related it to us at the three Rivers. I will soon speak of his deplorable capture. Another time, in the very village where our Fathers lived, they talked about sending them back down here, or of killing them. Their Captain, named *Aënon*, began to speak, and harangued in such a way that they came and begged the Fathers not to write any of these evil thoughts to us, lest they should be badly treated in the places where our French are. This Captain is one of [214 i.e., 210] those who are supposed to have killed the wretched Bruslé, whose wounds are still bleeding. But he so entirely atoned for this fault by the affection which he afterwards displayed towards the French, that our Lord graciously allowed him to come and die as a Christian in our arms. Now judge whether these circumstances were favorable to the peopling of a Seminary; for, if they spoke in public of ruining us, I leave you to imagine what calumnies

ſorte que les plus gens de bien d'entr'eux, craignoient qu'on n'en maſſacraſt quelques-vns de nous autres, & par conſequent ils ſe pouuoient perſuader qu'on eſgorgeroit ç'a [*sc.* çà] bas leurs enfans s'ils nous les enuoioient, ſuiuant la couſtume tres-meſchãte de tous ces peuples leſquels ſe vengent ſur le premier venu, des torts qu'ils ont reçeu de quelque particulier d'autre natiõ. Or nonobſtãt la rage des demons, le Seminaire ſubſiſte. Ie l'ay veu à deux doigts de ſa ruine, puis tout à coup celuy qui le fẽbloit renuerſer là appuié, & ſi la maladie & la guerre, n'euſſent affligé les Hurons en chemin, nous euſſions peut-eſtre eſté contraints de renuoier des enfans: car nous n'auons pas les reins aſſez forts pour nourrir & entretenir tous ceux que nous pourrions auoir, mais [215 i.e., 211] voions les accidens aſſez eſtranges qui ſont arriuez à ce pauure Seminaire.

De ſix ieunes Hurons qui le compoſoient, l'vn d'eux d'aſſez mauuaiſe humeur, quitta ſes compagnõs & s'en retourna en ſon païs, (comme i'ay dit cy deſſus) mais il nous fiſt plus de bien que nous n'eſperions: car il dit merueille du bon traittement qu'il auoit receu de nous, ce qui conſola fort les Hurons. La mort nous fiſt bien plus de mal: car elle nous enleua les deux meilleurs eſprits du Seminaire. Comme ces barbares ſont remplis de ſoupçons nous auions belle peur qu'ils ne s'imaginaſſent, que ces pauures ieunes hommes n'euſſent perdu la vie par noſtre faute, veu les circonſtances que i'ay dites eſtre arriuées à leur mort, & par conſequent nous craigniõs qu'ils n'en prinſſent quelque vengeance ſur nos Peres, ou pluſtoſt ce qui nous ſembloit plus probable, nous apprehẽdions qu'ils ne ſe perſuadaſſent que

the more insolent would spit forth against us. Nothing was heard but insults, but threats, so that most of the good people among them feared that some of us would be massacred; and consequently they might have persuaded themselves that we would kill their children down here, if they sent them to us, according to the wicked custom of all these peoples, who avenge themselves upon the first comer for wrongs they have received from some individual of another nation. Now, notwithstanding the rage of the demons, the Seminary survives. I have seen it within two finger-lengths of ruin; then, all at once, what seemed to overthrow it, propped it up; and, if sickness and war had not afflicted the Hurons on the way, we would have been perhaps obliged to send back their children, for our backs are not strong enough to feed and maintain all those whom we could have. But [215 i.e., 211] let us consider the rather strange accidents that have happened to this poor Seminary.

Of the six young Hurons who composed it, one of them, of a somewhat peevish disposition, left his companions and returned to his country (as I have said above); but he did us more good than we had hoped, for he told wonderful things about the good treatment he had received from us, which greatly comforted the Hurons. Death did us a great deal more harm, for it took from us the two best minds of the Seminary. As these barbarians are full of suspicion, we were very much afraid that they would imagine that these poor young men had lost their lives through our fault, considering the circumstances which I have said attended their deaths; and hence we feared that they would take some vengeance on

nos maiſons leur fuſſent fatales: & par ainſi qu'ils ne vouluſſent plus nous dõner de leurs enfans. Dieu par ſa prouidẽce à remedié à ces craintes; auſſi n'auions nous eſperãce qu'en ſa pure bonté. Le bruit de ces deux morts eſtãt porté aux Hurons par quelques Algonquins, le Pere de *Tſiko*, l'vn de ces deux braues ieunes hommes treſpaſſez, entendant ces nouuelles, [216 i.e., 212] non ſeulement n'entra poinct dans la cholere d'vn barbare, mais parla en homme bien prudent & bien ſage, hé bien, dit-il, à nos PP. qui ſont là haut, on dit que mon fils eſt mort, ſi le cadet eſt mort ie vous donneray ſon aiſné, ie ne m'attriſterois point quand tous mes enfans ſeroient morts entre vos mains, car ie ſçais bien que vous en auez grand ſoing, lors qu'on me rapporta ces paroles, mes yeux en furent auſſi toſt frappez que mes oreilles.

Les parens de *Satouta*, voiant que la contagion eſgorgeoit les Hurons en leur païs, ne s'eſtonnerent point d'entendre le bruit de la mort de leur fils. C'eſt ainſi que Dieu abbaiſſe & releue qu'il attriſte & cõſole ceux qui trauaille pour ſa gloire, qu'il ſoit benit à iamais, voi-là doncques l'vne des cauſes que nous penſions deuoir ruiner le Seminaire, demeure ſans effect, voions les autres.

Il reſtoit trois Seminariſtes l'on nommé *Teouatirhon*, l'autre *Arietheoua*, & la troiſieſme *Aïacidace*, diſons deux mots de leurs auanture. Nous les auions enuoiez aux trois Riuieres ſur le commencement de l'Eſté, pour y voir leurs parens, qu'on attendoit à l'arriuée des Hurons. Comme vne bande arriua le P. Buteux m'ẽuoia querir à *K*ebec par l'vn d'eux nommé *Andehoua* ſur ces entreſaites arriue vn oncle de *Teouatirhon* Capitaine de Guerre [217 i.e., 213]

our Fathers — or rather, what seemed to us more probable, we feared they would persuade themselves that our houses were fatal to them, and that therefore they would no longer consent to give us their children. God in his providence has dispelled these fears; therefore we base our hopes upon his pure goodness only. The report of these two deaths was brought to the Hurons by some Algonquins; and when the Father of *Tsiko*, one of the two fine young men that died, heard this news, [216 i.e., 212] he not only did not indulge in the anger of a barbarian, but spoke like a man of great prudence and wisdom. "Ah, well," said he to our Fathers who are up there, "they say my son is dead; if the younger is dead, I will give you his elder brother. I would not be cast down if all my children were to die in your hands, for I know well that you are very careful of them." When these words were reported to me, my eyes were affected by them as soon as my ears.

The parents of *Satouta*, seeing that the epidemic was slaughtering the Hurons in their own country, were not surprised to hear the report of the death of their son. It is thus that God abases and raises up, that he saddens and consoles those who work for his glory. May he be forever blessed! See, then, how one of the causes that we thought would ruin the Seminary had no effect. Let us consider the others.

There remained three Seminarists — one called *Teouatirhon*, another *Arietheoua*, and the third *Aiacidace*. Let us say a few words about their adventure. We had sent them to the three Rivers, at the beginning of Summer, to see their relatives, who were expected at the coming of the Hurons. When a band of them arrived, Father Buteux sent one of them,

homme aſſez leger, celuy-cy dit à ſon neueu qu'eſtãt à l'Iſle, vn Algonquin luy auoit rapporté que les Hurons auoient tué deux François. A cette nouuelle ce pauure ieune homme, & ſon compagnon ſe diſpoſent à la fuitte. Car ce Capitaine leur faiſoit aſſez entendre qu'on leur feroit paier la mort des François. Au commencement ils vouloient partir auec congé, mais comme ils auoient eſté dõnez publiquemẽt, on ne les vouloit pas receuoir à la ſourdine, du moins le plus ieune nõmé *Aiandace* dont les parens n'eſtoiẽt pas encore deſcendus, pour *Teouatirhon*, puiſque ſon parent le demandoit, on le laiſſoit aller. Ie ſerois trop lõg ſi ie voulois expliquer toutes ces particularitez de cette affaire. Comme les ſecrets des Sauuages ſont des voix publiques, on vint à ſçauoir le bruit qui couroit de la mort de deux François, on arreſte ce Capitaine Huron, qui promet de reſter quelques iours, mais la nuict venuë il veut prendre la fuite auec ſon neueu, & auec l'autre Seminariſte, qui ſe ietta à bas d'vn baſtion du fort pour ſe ſauuer, nos François accourent les armes au poing, retiennent ce Capitaine cõme priſonnier, voiant qu'il contreuenoit à ſa parole, & qu'il nous vouloit enleuer nos Hurons, la deſſus Monſieur le Gouuerneur arriue [218 i.e., 214] aux trois Riuieres, i'eſtois auec luy, ramenant noſtre troiſieſme Seminariſte. A peine eſtions nous en terre que quelques canots Hurons parurent, leſquels diſſiperent ces faux bruits & nous aſſeurerent que les François ſe portoient tous bien en leur païs, & qu'on en verroit bien-toſt deſcendre quelques-vns. Voilà la face des affaires toute changée, le Seminaire que nous penſions diſſout eſt eſtabli, le Capitaine eſt tout confus, chacun eſt bien aiſe

named *Andehoua*, to bring me from Kebec. In the meanwhile there arrived an uncle of *Teouatirhon*, a War Captain, [217 i.e., 213] and a rather inconsiderate man. The latter told his nephew that, when he was at the Island, an Algonquin had told him that the Hurons had killed two Frenchmen. At this news this poor young man and his companion prepared for flight; for they were given to understand by this Captain that they would be made to atone for the death of the Frenchmen. At first they tried to get permission to depart; but, as they had been given publicly, it was not desirable to receive them secretly — at least this was the case with the younger one named *Aiandace*, whose parents had not yet come down. As for *Teouatirhon*, since his relative asked for him, he was allowed to go. It would take too long if I should try to explain all the details of this affair. Since the secrets of the Savages are public talk, the report which was being circulated about the death of two Frenchmen became known, and this Huron Captain was detained; he promised to remain a few days, but when night came he wanted to take flight with his nephew and with the other Seminarist, who threw himself down from a bastion of the fort, in order to escape. Our French people, their weapons in their hands, rushed forward and took this Captain prisoner, seeing he had violated his parole, and was trying to take away our Hurons. At this point Monsieur the Governor arrived [218 i.e., 214] at the three Rivers. I was with him, bringing our third Seminarist. Scarcely had we landed when some Huron canoes appeared, which dispelled these false rumors and assured us that the French were all well in their country, and that we would soon see

d'auoir appris la verité: Neantmoins noſtre Seminariſte *Teouatirhon* perſeuerant dans la volonté de retourner voir ſes parẽs, notamment ſa mere qui eſt fort aagée, pour la ſoulager en ce qu'il pourroit dans leur maladie commune, nous luy donnaſmes congé; d'autant plus volontiers qu'il nous promit d'aller voir le P. de Brebeuf, pour continuer dans la bonne inſtruction qu'on à commencé de luy donner au Seminaire. Et afin de l'obliger d'auantage à garder ce bon propos, le P. Paul Ragueneau que i'enuoiois aux Hurons s'embarqua auec luy dans vn meſme canot. Comme ils s'en alloient tous deux bien contens, l'vn de ce qu'il s'alloit ſacrifier à la croix de Ieſus Chriſt pour ſa gloire, l'autre de ce qu'il s'en retournoit en ſon païs, voilà qu'ils rencontrent en chemin *Taratouan*, braue Capitaine qui deſcendoit aux [219 i.e., 215] François. Celuy cy voiant noſtre *Teouatirhon* ſon nepueu, le tance, commẽt, luy fit-il, mon nepueu, quittez vous ainſi les François, qui vous ont ſi bien traitté? Ce pauure ieune garçon n'euſt plus de parole, ſinon pour teſmoigner qu'il eſtoit preſt de retourner d'où il venoit. Allons donc, luy fit ſon oncle, embarquez vous dans l'vn des canots qui me ſuiuẽt car ie vous veux moy-meſme remener. Il obeït ſans replique, prend congé du P. Ragueneau qui tire outre pour ſuiure ſon chemin, auec les autres Hurons qui le cõduiſoient, ſe miſt en la compagnie de *Taratoüan*, pour nous venir reuoir. Comme ils s'en venoient doucemẽt dans le grãd lac de S. Pierre, qui n'eſt pas beaucoup eſloigné de noſtre habitation, ils tombẽt dans vne embuſcade d'Hiroquois leurs ennemis, & les noſtres. *Taratoüan*, marchant le premier, eſt le premier entouré. Ces demi demons ſortent

some of them coming down. Now affairs assume quite another aspect,—the Seminary that we thought dissolved, is established, the Captain is covered with confusion, each is glad to have learned the truth. Nevertheless, as our Seminarist, *Teouatirhon*, persevered in his desire to return and visit his parents, especially his mother, who is quite old, to do what he could to make her comfortable in the general malady; we gave him leave to do so—and so much the more willingly as he promised us to go and see Father de Brebeuf, in order to continue the good instruction he had begun to receive in the Seminary. And the more to constrain him to keep this good resolution, Father Paul Ragueneau,[6] whom I was sending to the Hurons, went with him in the same canoe. As they departed,—both very happy, the one because he was going to sacrifice himself to the cross of Jesus Christ for his glory, the other because he was returning to his own land,—lo, they encountered on the way *Taratouan*, a brave Captain who was going down to the [219 i.e., 215] French. He, upon seeing our *Teouatirhon*, his nephew, chided him, saying, "How now, my nephew, are you thus leaving the French, who have treated you so well?" This poor boy had nothing to say, except to assert that he was ready to return whence he had come. "Come, then," responded his uncle, "embark in one of the canoes which are following me, for I wish myself to take you back." He obeyed, without a word; took leave of Father Ragueneau, who continued on his way with the other Hurons who were conducting him, and placed himself in company with *Taratouan*, to return to us. As they were coming slowly into the great lake of St. Pierre, which is not far from our settle-

comme de leur enfer, & ſe iettẽt auec de grandes huës ſur ce braue homme, qui ſe vit pluſtoſt pris qu'il n'euſt deſcouuert l'ennemi. Auſſi toſt la nouuelle nous eſt apportée que *Taratoüan* & *Teouatirhon* noſtre Seminariſte, eſtoient priſonniers. Nous penſions tous que le Pere Ragueneau eſtoit de la bande, mais quelques Hurons eſchappez de ce danger, nous raconterent comme vn peu de temps auparauant [220 i.e., 216] *Teouatirhon* l'auoit quitté pour deſcendre çà bas auec ſon oncle, ie m'oubliois de dire que nos PP. qui eſtoient en la reſidence de la Conception aux trois Riuieres, entendant les bruicts dont i'ai fait mention cy deſſus, du maſſacre des deux François aux Hurons, & voians que *Teouatirhon* s'en voulant aller, renuerſoit le Seminaire, s'addreſſerent à Dieu, par l'entremiſe de noſtre Pere S. Ignace, donans vne neufuaine de ſacrifices en ſon honneur, à ce qu'il luy pleuſt conduire cét affaire à la gloire de noſtre ſouuerain Maiſtre. Ils prierent à l'Autel, & ce grand Patriarche opera dans les cieux, quaſi contre noſtre attente. Car nous penſions tous que ce Seminariſte ne retourneroit iamais, au commencement nous iugions qu'il s'alloit perdre en ſon païs, nonobſtant toutes ſes bonnes reſolutions, car les occaſions y ſont trop preſſantes, puis aians entendu qu'il eſtoit tombé entre les mains des Hiroquois, nous croions aiſement qu'il ſeroit bruſlé & mangé de ces loups deuorans; comme les penſées affligeoient noſtre cœur, & que l'alarme des ennemis, faiſans vn gros de cinq cens hommes battoit nos aureilles, voila qu'on viſt paroiſtre vn canot d'Hiroquois ſur la riuiere, dans lequel on ne voioit qu'vn homme [221 i.e., 217] ſeul armé d'vne grande perche ſeulement, on ne ſçauoit qu'en iuger. Le

ment, they fell into an ambuscade of the Hiroquois, their enemies and ours. *Taratouan*, as he was in the lead, was the first one surrounded. These half-demons emerge, as it were from their hell, and fall with loud cries upon this brave man, who finds himself captured before he is aware of the enemy. As soon as the news was brought to us that *Taratouan* and *Teouatirhon*, our Seminarist, were prisoners, we all thought that Father Ragueneau was of the band; but a few Hurons, who had escaped this danger, told us how, a little while before, [220 i.e., 216] *Teouatirhon* had left him to come down here with his uncle. I forgot to say that our Fathers who were in the residence of the Conception, at the three Rivers, hearing the reports which I have mentioned above of the massacre of two Frenchmen among the Hurons, and aware that *Teouatirhon's* efforts to get away would ruin the Seminary, addressed themselves to God through the mediation of our Father, St. Ignace, offering a novena of sacrifices in his honor, that he might be pleased to direct this affair to the glory of our sovereign Master. They prayed at the Altar, and this grand Patriarch operated in heaven, but almost against our expectations, for we all thought this Seminarist would never return. At first we supposed he would go to ruin in his country, notwithstanding all his good resolutions, for the temptations there are too importunate. Then, having heard that he had fallen into the hands of the Hiroquois, we thought of course he would be burned and eaten by those devouring wolves. While these thoughts were afflicting our hearts, and an alarming report was smiting our ears, that the enemy formed a body of five hundred men, lo, there appears upon the river

iour precedent on en auoit apperceu vn autre voltigeant deuant nos yeux, & comme nous brauant, ſçachant bien que nous n'eſtions que peu de perſonnes dans noſtre reduict. Comme donc on voioit approcher ce canot, conduit par vn ſeul homme, les vns diſoient, que c'eſtoit quelque priſonnier qui ſe ſauuoit, les autres s'imaginoient que c'eſtoit vn Hiroquois qui nous venoit amuſer, pendant que le gros nous viendroit ſurprendre par dedans les bois; quelques Sauuages vont au deuant pour le recognoiſtre, leſquels aians apperceu que c'eſtoit vn canot, non de Huron, ny de Montagnez, mais d'Hiroquois, prirent la fuite tant qu'ils peurent, s'eſcriant Hiroquois, Hiroquois, Hiroquois, c'eſt l'ennemi, c'eſt l'ennemi, le canonier voiant cét homme à la portée du canon le voulut tirer, mais Monſieur le Gouuerneur l'arreſta. Nous eſtions tous ſur vne platte forme, regardans ce pauure garçon, lequel aiant mis pied à terre, prit ſa route vers nous, alors nous viſmes bien que c'eſtoit quelque pauure Hurõ, ſorti des griffes de ces tygres, pleuſt a noſtre Seigneur (diſmes nous) que ce fuſt noſtre pauure Seminariſte *Teouatirhon*, à peine auiõs [222 i.e., 218] nous laſché la parole que Monſieur noſtre Gouuerneur s'eſcria, c'eſt luy meſme, ie le cognois à ſon port & a ſa façon. C'eſtoit luy en effect, lequel ſe venoit reietter entre nos bras, comme en vn port de ſalut; il eſtoit nud comme la main, excepté vn meſchant braier qui luy couuroit ce que les yeux ne ſçauroient regarder ſans pudeur. Eſtant arriué il nous racompta, qu'aiant veu ſon oncle *Taratoüan*, puiſſamment aſſailli, il s'eſtoit efforcé auec les camarades à grandes tires de rames de ſe ſauuer. Nous fuſmes, diſoit-il, pourſuiuis par pluſieurs canots d'Hiroquois, mais aians

an Hiroquois canoe, in which is seen a single man, [221 i.e., 217] armed only with a long pole. No one knew what to think of it. The day before, another one had been seen, hovering before our eyes as if to brave us, knowing well that we were only a few persons in our fort. So when this canoe was seen approaching, guided by a single man, certain ones said it was some fugitive prisoner; others imagined that it was an Hiroquois who came to divert our attention, while the main body of their men would come and surprise us from within the woods. Some of the Savages went forward to reconnoitre; having perceived that it was a canoe, neither of the Hurons nor of the Montagnez, but of the Hiroquois, they fled as rapidly as they could, crying, "Hiroquois, Hiroquois, Hiroquois! the enemy, the enemy!" The cannoneer, seeing this man within cannon-range, wished to fire, but Monsieur the Governor stopped him. We were all upon a platform, watching this poor boy, who, having landed, turned toward us. Then we saw plainly that it was some poor Huron escaped from the claws of those tigers. "Would to our Lord," (we said) "that this were our poor Seminarist *Teouatirhon.*" Scarcely had [222 i.e., 218] we uttered the words when Monsieur our Governor exclaimed, "It is he indeed; I know him by his walk and his figure." It was really he, coming to throw himself again into our arms as into a port of safety. He was as naked as one's hand, except for a ragged clout which covered what the eyes cannot behold without shame. When he reached us, he related how, having seen his uncle *Taratouan* attacked by a strong force, he and his companions had striven to escape by strong thrusts of the paddles. "We were

quelque auãce nous abordaſmes les premiers la terre du coſté du Sud, & abãdonnant noſtre canot, & tout noſtre eſquipage, nos robes meſmes, pour eſtre plus legers, nous nous iettaſmes dans les bois, qui d'vn coſté, qui de l'autre. L'ennemi nous ſuiuoit à la courſe: la nuict nous cacha, & nous rendit la vie. Car ces voleurs nous perdans de veuë, perdirent auſſi l'eſperance de nous attraper. Aiant demeuré vn iour caché ie trauerſai à la deſrobée vers le grãd fleuue, tirãt vers les trois Riuieres. Comme i'approchois de ces riues i'apperceus vn canot d'Hiroquois; ie demeure là tout eſpouuanté, m'imaginant que i'eſtois retombé entre les pattes de ces beſtes farouches, i'eſcoutai ſi ie n'ẽtendrois [223 i.e., 219] aucun bruict. En fin voiant que tout eſtoit dans le ſilence, ie m'approche doucement, ie regarde de tous coſtez, & ne voiant perſonne, ie prens vne perche & me iette dãs ce canot, pour me venir ſauuer au lieu que i'auois abandonné. Nous le receuſmes de bõ cœur, comme vne pauure oüaille errante. Le P. Daniel luy demanda s'il ne s'eſtoit point recommandé à Dieu dans ce deſaſtre. Ah! dit-il, que ie le priois de bon cœur. L'auanture de ce pauure ieune Huron, fut iugée ſi grãde que quelques vns le voiãt eſchappé creurent qu'il eſtoit deuenu eſpion, & que les Hiroquois luy auoient ſauué la vie, pour nous venir trahir, ou pluſtoſt ceux de ſa nation. Mais helas! le pauure garçõ fit bien paroiſtre le contraire, deſirant de s'en aller en diligence à Kebec, pour prendre quelque repos, & ſe faire pẽſer d'vne bleſſure qu'il s'eſtoit fait en fuiant, les orties & les halliers luy auoient deſchiré la peau courant dedans le bois.

Le P. Daniel luy aiant teſmoigné de la triſteſſe

pursued," said he, "by several Hiroquois canoes; but, having a little start of them, we were the first to land on the Southern shore; and, abandoning our canoe and all our baggage, even our robes, so as to be less encumbered, we rushed into the woods, each taking a different direction. The enemy followed us on the run; night concealed us and gave us our lives; for when these robbers lost sight of us, they also lost hope of capturing us. Having remained in hiding one day, I stealthily crossed over towards the great river in the direction of the three Rivers. As I approached its banks I perceived an Hiroquois canoe; I stood there horrified, imagining that I had again fallen into the clutches of those ferocious beasts. I listened, to hear [223 i.e., 219] some noise. At last, perceiving that all was silent, I approached noiselessly; I looked all around, and, seeing no one, I took a pole and sprang into the canoe, to escape to the place I had abandoned." We received him gladly, as a poor wandering sheep. Father Daniel asked him if he had not commended himself to God in his calamity. "Ah," said he, "how heartily I prayed to him." This adventure of this poor young Huron was considered so remarkable that some, seeing that he had escaped, believed that he had become a spy, and that the Hiroquois had saved his life that he might come and betray us, or rather the people of his nation. But ah, the poor boy made the contrary very apparent by wishing to go posthaste to Kebec, to get there some rest and to have a wound attended to that he had received in his flight, for the nettles and thickets had lacerated his flesh while running through the woods.

When Father Daniel expressed to him his regret

pour la perte de ſon oncle *Taratoüan*, lequel n'eſtoit pas encore inſtruit, il repartit qu'il luy auoit declaré les principaux articles de noſtre creance, ſelon qu'on luy auoit enſeigné au Seminaire. Au reſte quelques iours apres vn Huron ſe ſauuant [224 i.e., 220] racompta qu'il s'eſtoit caché dedans des joncs ſans branſler, d'où il entendoit ces bourreaux tourmentans ſes pauures camarades priſonniers, i'entendois, diſoit-il, *Taratoüan* chanter auſſi fortement & auſſi gaiement, que s'il euſt eſté parmi ſes amis. Comme i'eſtois couché nud dans la vaſe, caché ſeulement par des joncs, & que cette poſture me contraignoit fort, ce pauure Capitaine me donnoit tant de courage, par ſa conſtance, & par la fermeté de ſa voix, que ie me penſai leuer plus de trois fois, pour m'aller rendre compagnons de ſes tourmens. Voila vne eſtrange auanture, le ieune Seminariſte ſera bien chaſtié, s'il ne recognoiſt la main de Dieu en ſa conduite. Ce n'eſt pas la premiere fois que ſa bonté la deliuré des mains & de la dent de ſes ennemis; comme il eſt deſia grand & courageux, il voulut ſuiure quelque Montagnez qui s'en alloient à la guerre ce Printemps, nous l'empeſchaſmes, luy repreſentant qu'il deuoit obeïr, puis qu'en ſon païs meſme on ne faiſoit pas d'eſtat d'vn ieune homme d'eſobeïſſant [*sc.* deſobeïſſant] à ſon Capitaine, s'il y fuſt allé il eſtoit pour y perdre la vie, auſſi bien que les autres, qui furent ſurpris & mis en partie à mort. C'eſt aſſez parlons des deux autres ſes compagnons.

[225 i.e., 221] I'ay dit que le ſecond de nos Seminariſtes ſe nommoit *Andehoua*, celuy cy eſt d'vn bon naturel, comme ie l'eus remené aux trois Riuieres, il fut bien eſtonné, voiant que *Trouatichon*, l'vn de

for the loss of his uncle *Taratouan*, who had not yet been instructed, he replied that he had imparted to him the chief articles of our belief as it had been taught to him at the Seminary. Besides, some days later, a fugitive Huron [224 i.e., 220] related that he had lain concealed in the rushes, motionless, whence he heard these butchers tormenting his poor captive comrades. "I heard," said he, "*Taratouan* singing as loudly and as gayly as if he were among his friends. As I was lying naked in the mud, hidden only by the rushes, and in a very cramped position, this poor Captain gave me so much courage, by his steadfastness and by the firmness of his voice, that more than thrice I was tempted to rise and become his companion in his torments." This is truly a strange adventure; the young Seminarist will be severely chastised if he does not recognize the hand of God in this guidance. It is not the first time that his goodness has delivered him from the hands and teeth of his enemies. As he is already tall and daring, he desired to follow some Montagnez who were going to war this Spring; we forbade him, representing to him that he ought to be obedient, since even in his own country they did not think much of a young man who did not obey his Captain. If he had gone with them, it would have been to lose his life, as did the others, who were surprised, and part of whom were killed. Enough; let us speak of the two others, his companions.

[225 i.e., 221] I have said that the second of our Seminarists was called *Andehoua*. This one has a good disposition. When I took him up to the three Rivers, he was much surprised to see that *Trouatichon* [Teouatirhon?], one of his comrades, wished to go

ſes camarades s'en vouloit aller, il ſe perdra, diſoit-il, ſi toſt qu'il ſera arriué au païs, comme il le vit ſur ſon depart il luy dit: Tu ſçais bien, mon cher compagnon, comme nous auons touſiours veſcu en bonne intelligence, continuons dans cette amitié, ſouuienne toy qu'aupa[ra]uant que nous cogneuſſions Dieu, nous viuions comme des beſtes, ne retournons point à noſtre premiere ignorance, prends garde à toy, n'oublie point ce qu'on nous a enſeigné. Il diſoit cela auec vne grande douceur, & pour concluſion il luy fit vn petit preſent que nous leur [*sc.* lui] donnaſmes, en ſigne de l'amour qu'il luy portoit. Il a fait d'autres actions pleines d'edification. Quelques canots eſtans arriuez de ſon païs, voiant qu'ils apportoient des malades, il les alloit viſiter, & à peine eſtant cathecumene, il faiſoit du Predicateur. Ce n'eſt pas merueille, leur diſoit-il, ſi nous gueriſſons ſi rarement & ſi nous mourons ſi ſouuent, nous ne cognoiſſons point le Maiſtre de la vie, nous ne le prions point, au contraire nous le faſchons ſans ceſſe. Ces compatriotes [226 i.e., 222] luy demandans, en quoy ils le pouuoient faſcher, il leur expliquoit les Commandemens de Dieu, & puis leur diſoit, nous menons vne vie toute contraire à ces paroles; mais encor (luy repliquoient-ils) les Francois ne deſrobent-ils iamais, iamais ne ſont-ils impudiques? Les bons, reſpõdoit-il, ne commettent iamais ces malices, les autres y eſtans tombez s'en repentent, en demandent pardon à Dieu, qui leur fait miſericorde; mais nous autres nous nous plongeõs dans nos offences, ſans iamais les reuoquer: les pauures gens ſe regardoient les vns les autres, auec eſtonnement voiant vn ieune Barbare de leur

away. "He will be ruined," said he, "as soon as he reaches his country;" and, when he saw him about to depart, he said, "Thou knowest well, my dear comrade, how we have always lived on good terms; let us continue in this friendship; remember that, before we knew God, we lived like beasts; let us not return to our early ignorance; be careful of thyself, do not forget what has been taught us." He said this with great gentleness, and finally offered him a little present that we had given him, in token of the love he bore him. He did other things that were greatly to our edification. Some canoes having arrived from his country, seeing that they carried some sick people, he went to visit them, and, though hardly a catechumen, he acted as Preacher. "It is no wonder," said he to them, "that we are so seldom healed, and so often die; we do not know the Master of life, we do not pray to him; on the contrary, we are continually displeasing him." His countrymen [226 i.e., 222] asking him in what they could have offended him, he explained to them the Commandments of God, and then said to them, "We lead a life exactly contrary to these words." "But, after all" (they replied to him) "do the French never steal, are they never unchaste?" "The good ones," he answered, "never commit these sins; the others, who are guilty of them, repent and ask God's pardon for them, and he is merciful to them; but, as for us, we plunge into our offenses without ever correcting them." These poor folk looked at each other with astonishment, at seeing a young Barbarian of their nation become a Preacher of the law of the great God. As they often came into our house and cast their eyes upon some paper pictures, this young

nation deuenu Predicateur de la loy du grand Dieu. Comme ils entroient aſſez ſouuent en noſtre maiſon, & qu'ils iettoient les yeux ſur quelques images de papier, ce ieune Cathecumene leur expliquoit ce qu'elles vouloient dire. Il leur preſchoit Ieſus Christ crucifié à la veuë de ſa croix, noubliant pas ſes grandeurs, apres auoir parlé de ſes baſſeſſes; en vn mot ce nous eſtoit vne grande ioie de voir de nos yeux la verité de ces paroles, *Pauperes Euãgelizantur.* Or iaçoit que ce bon ieune homme nous donne de grãdes eſperances neãtmoins il eſt né dãs la barbarie, c'eſt à dire, dans l'incõſtance, c'eſt pourquoy il a bon beſoin d'eſtre ſecouru des [227 i.e., 223] prieres de V. R. & de tous ceux qui cheriſsẽt cette Miſſion, afin que celuy qui donne du poids au vents, l'affermiſſe dans le bien que luy meſme a commencé.

Noſtre troiſieſme Seminariſte ſe nõmoit *Aïandacé*, c'eſtoit le plus ieune de ſes compagnons, nous le regardions au commencemẽt cõme vn petit Benjamin, en effet il s'eſt fort bien comporté. Il s'eſt rendu fort obeïſſant; mais cõme il eſtoit le moins eſloigné de la mãmelle (pour ainſi dire) de tous les autres, auſſi a-il deſiré plus ardamment de retourner voir ſa mere & ſa nourrice. Il s'eſt embarqué auec le P. Pierre Pijart, promettant de l'aller voir ſouuẽt ſur le païs, voire meſme demeurer vne année auec Echon, s'il l'a pour agreable, & en fin de nous reuenir voir l'ã prochain auec quelques vns de ſes camarades, qu'il ameneroit, dit-il, au Seminaire. Ie m'en rapporte, Dieu le vueille conſeruer, & luy donner bon conſeil. Voila comme ſe ſont cõportez nos Seminariſtes à la venuë de leur cõpatriotes, s'ils nous conſoloiẽt d'vn coſté. La cõtagion qui affligeoit ces peuples, nous

Catechumen explained to them what these meant. He preached to them Jesus Christ crucified, at the sight of his cross, not forgetting his glory, after having spoken of his humiliation. In a word, it caused us great joy to see with our own eyes, the truth of those words, *Pauperes Evangelizantur*. Now although this good young man seems to us very promising, yet he was born in barbarism, that is to say, in inconstancy; therefore he has great need of being succored by the [227 i.e., 223] prayers of Your Reverence and of all those who cherish this Mission, to the end that he who gives force to the winds may establish him in the good which he himself has begun.

The name of our third Seminarist, who was the youngest of them all, was *Aiandacé*. At first, we regarded him as a little Benjamin; and in fact he behaved very well, showing himself remarkably obedient. But as he was less removed than all the others from the breast (so to speak), so he desired the more ardently to go back and see his mother and nurse. He embarked with Father Pierre Pijart, promising to go and see him often while at home,— indeed, even to stay a year with Echon, if agreeable to him,— and finally to return to us the following year with some of his comrades, whom he would bring, he said, to the Seminary. Whether he will do so, I cannot say; may God preserve him, and give him good counsel. Such, then, was the behavior of our Seminarists at the coming of their countrymen. If they consoled us on the one hand, the epidemic which afflicted these peoples saddened us on the other, for it snatched from us the young people who were intended for us. *Teouatirhon*, seeing one

attriſtoit de l'autre. Car elle nous rauiſſoit les ieunes gẽs qui no⁹ eſtoiẽt deſtinez. *Teouatirhõ* voiant arriuer apres ſoy vn ſiẽ camarade ſauué du feu auſſi bien que luy, l'emmena auec [228 i.e., 224] ſoy au Seminaire, pour luy eſtre compagnõs dans vn grand bonheur, comme ils l'auoient eſté dans le malheur. Ils partirent trois de compagnie auec le P. Daniel, qui les recõduiſoit à Kebec, où nous auõs dreſſé le Seminaire. Comme ils s'embarquoient dans vn canot, Monſieur de Chaſteau-fort imitant volontiers l'affection de Monſieur noſtre Gouuerneur, qui eſtoit allé donner la chaſſe aux Hiroquois, les fit ſaluer à coups de canon, pour teſmoigner à ces ieunes Sauuages, & à tous leurs compatriotes que nos Capitaines cheriſſent & honorent tous ceux qui ſe veulent ranger ſous l'eſtandart de noſtre creance.

Ceux-cy eſtans partis, quelque iours apres vne eſcouade de Hurons leuerent leurs tentes & leurs pauillons, d'aupres de noſtre habitation, pour s'en retourner en leur païs, remenant auec eux (comme i'ay dit) le P. Pijart. Or ils n'eſtoient pas encore à demie-lieuë de nous, que voicy paroiſtre vn ieune garçon, lequel auoit quitté là ſes compatriotes pour s'en venir, diſoit-il, demeurer en noſtre Seminaire, vne heure apres il en vint encor vn autre, nous demander la meſme faueur. Ie ne ſçai ſi l'honneur que Monſieur noſtre Gouuerneur venoit de faire au P. qui [229 i.e., 225] ſortes [*sc.* ſortoit] d'auec nous, le conduiſant iuſques à sõ canot, careſſant les Sauuages par quelques preſens, pour marque de l'eſtime qu'il faiſoit de nous, les auoit incité à cela; ou s'ils auoiẽt appris de nos Seminariſtes le bon traittemẽt que nous leur faiſions, ou pluſtoſt ſi Dieu ne les auoit point fortement tou-

of his comrades — who, like himself, had escaped from the fire — arrive after him, brought him with [228 i.e., 224] him to the Seminary, to be his companion in great blessings, as he had been in misfortunes. These three departed in company with Father Daniel, who took them back to Kebec, where we have established the Seminary. As they were embarking in a canoe, Monsieur de Chasteau-fort, cheerfully imitating the friendliness of Monsieur our Governor, who had gone in pursuit of the Hiroquois, had a cannon salute fired for them, to prove to these young Savages and to all their countrymen that our Captains cherish and honor all those who are willing to range themselves under the standard of our faith.

A few days after their departure, a band of Hurons took up their tents and pavilions from the neighborhood of our settlement, to return to their own country, taking with them, as I have said, Father Pijart. Now they were not yet half a league away from us when lo, a boy appeared who had left his countrymen there, to come, he said, to live in our Seminary. An hour later, still another came to ask from us the same favor. I do not know whether the honor that Monsieur our Governor had just shown to the Father who [229 i.e., 225] was leaving us — escorting him as far as his canoe, and propitiating the Savages by presents, as a token of the esteem he had for us — had incited them to this act, whether they had learned from our Seminarists the good usage we had bestowed upon them, or, rather, whether it was because God had deeply touched them; be this as it may, they came to throw themselves into our arms without asking us whether we would receive them. I thanked God from the bottom of my heart when I

chez, quoy que s'en ſoit, ils ſe vindrent ietter entre nos bras, ſans nous demander ſi nous les voulions accepter. Ie remerciai Dieu de bon cœur, apprenant de quelques-vns de nos hommes qui auoient eſté aux Hurons, que l'vn d'eux pour le moins, eſtoit d'vn excellẽt naturel, & qu'il frequentoit ſouuent là haut en ſon païs, en noſtre maiſon ou cabane. Car encore que nous ſoions bien aiſes d'auoir des Seminariſtes, ſi eſt-ce que comme nous n'en pouuõs pas tenir ſi grand nombre, il eſt à propos de n'en prendre aucun de mauuaiſe humeur, c'eſt ce qui nous en à fait refuſer vn, qui ſe preſentoit de bon cœur, mais *Teouatirhon* nous aduertit en ſecret qu'il eſtoit poſſedé par fois de quelque demon, ou de quelque noire melancholie, c'eſt pourquoy nous le congediaſmes, de peur qu'il n'offençaſt les autres.

Outre ces ieunes plantes, il en venoit deux autres de la bourgade de *Teanoſteaé*, mais helas! les pauures enfans ont eſté pris en chemin [230 i.e., 226] auec leurs parens par les Hiroquois, leur cruels ennemis. Quand ie les vis depeints dans le nombre des captifs, comme ie dirai au journal, cela me fiſt ſeigner le cœur.

De l'heure que i'eſcris cecy, nous en attendõs encor trois de Oſſoſandué [Oſſoſſané] & cinq ou ſix de diuers autres endroits: ils ont tous dõné leur parole à nos Peres, voire meſme le Capitaine de *Khiondaëſahan*, voiant que la ieuneſſe de diuers endroits ſe diſpoſoit pour venir demeurer auec les François, dit au P. Pierre Pijart qu'il vouloit eſtre de la partie, & qu'il nous en enuoiroit de ſa bourgade. On dit par vn vieux prouerbe qu'à quelque choſe mal'heur eſt bon; l'Epidimie & la mort meſme, & peut eſtre en-

learned, from some of our men who had been among the Hurons, that at least one of these lads had an excellent disposition, and that, up yonder in his own country, he was a frequent visitor at our house or cabin. For although we are very glad to get Seminarists, yet, as we cannot keep a great many of them, it is expedient not to take any of bad temper. This is what caused us to refuse one who presented himself very willingly; but, as *Teouatirhon* warned us secretly that he was at times possessed by some demon, or a sort of black melancholy, we dismissed him, lest he might have a bad influence on the others.

Besides these young plants, came two others from the village of *Teanosteaé*. But alas! the poor children were captured on the way, [230 i.e., 226] with their parents, by their cruel enemies, the Hiroquois. When I saw them pictured among the number of captives, as I shall relate in the journal, it made my heart bleed.

At the time when I write this we are expecting three others from Ossosandué [Ossossané], and five or six from various other places, all of whom have given their word to our Fathers. Indeed, even the Chief of *Khiondaësahan*,[7] seeing that the boys from various places were preparing to come and live with the French, told Father Pierre Pijart that he wished to participate in this movement, and that he would send us boys from his village. An old proverb says that "misfortune is good for something;" the Epidemic and the mortality itself — and perhaps even the report of war, which will, perchance, prevent these people from coming down and from bringing their children to the Seminary — will be a bene-

core la nouuelle de la guerre, qui empeſchera parauanture ces peuples de deſcendre, & d'apporter leurs enfans au Seminaire, nous ſoulagera. Car vn plus grand nombre nous oppreſſeroit, les deſpences qu'il faut faire pour habiller & nourrir ces ieunes gens, ſont plus grandes qu'on ne ſçauroit penſer: ils viennent nuds comme vn ver, ils s'en retournent bien veſtus, il leur faut entretenir maiſon, vn bon emmeublement, des matelats & des couuertures, de bons habits, quantité d'eſtoffes & de linge, vne grande nourriture, [231 i.e., 227] des perſonnes pour les inſtruire, & ſeruir, quand ce ne ſeroit que pour les aider l'Hiuer à tirer du bois de chauffage.

Ce n'eſt pas tout, il faut des preſens pour leurs parens & pour leurs amis, voilà comme on gaigne au commencement des hommes Barbares. Deuant que tous ces grands beſoings aiẽt fait milles lieuës, pour nous venir trouuer, il y a bien de faux frais & bien du dechet. Tout cela ne nous eſtonne point, les coffres de Dieu ſont grands, ſi ſa Maieſté veut entrer par ſes voies dans l'ame de ces pauures Sauuages, elle en trouuera bien l'ouuerture. Que tous les Anges luy rendent honneur & loüange dedans les cieux.

Ce nous eſt aſſez de conſolation apres tant de bouraſques, de voir ces ieunes gens en bonne intelligence, bien deliberez de preſter l'aureille à noſtre creance, & de viure nõ plus en barbares, & en Sauuages, mais en bons Chreſtiens.

Diſons encore deux mots deuant que de conclure ce chapitre, le Pere Brebeuf ma enuoié vne inſtruction, que ie fais lire à tous nos Peres que i'enuoie aux Hurons. I'ay creu qu'il ſeroit à propos de la mettre icy afin que ceux qui ſeroient deſtinez pour

fit to us. For a greater number would inconvenience us; the expenses that must be incurred in clothing and feeding these boys are greater than one would imagine. They come as naked as worms, they return well clothed; they must be provided with a house, good furniture, mattresses and blankets, good clothes, quantities of cloth and linen, a great deal of food, [231 i.e., 227] and persons to instruct and wait on them, even if it be only to help them get firewood during the Winter.

This is not all, for presents must be made to their parents and friends. Thus it is that Barbarous people are won, at the start. Before all these costly comforts have traveled thousands of miles to find us, there are many useless expenses and a great deal of waste. But all this does not confound us, for God's coffers are large; if his Majesty wishes to enter, in his own way, the souls of these poor Savages, he will find means to do so. May all the Angels in heaven render him honor and praise.

It is consolation enough for us, after so many vexations, to see these lads living in harmony, fully determined to give ear to our belief, and to live no longer as barbarians and Savages, but as good Christians.

Let us say a few words more before concluding this chapter. Father Brebeuf sent me some instructions, which I have all our Fathers read whom I send to the Hurons. I thought it would be wise to place them here, so that those who should be appointed to this mission [232 i.e., 228] might see from France the trials with which they will have to contend. I know very well that the greater these trials are made, the more ardor we see in our Fathers, who

ceſte miſſiõ, [232 i.e., 228] viſſent des la France les difficultez qu'ils ont à combattre: Ie ſçais bien que plus on les fait grandes plus nous voions d'ardeur dedans nos Peres iuſques à les deſirer trop auidement. C'eſt mieux fait à mon aduis, quand on eſt encore en France, de ne point penſer n'y aux Hurons, ny aux Algonquins, ny au Mõtagnez, ny à Kebec, ny a Miſkou, ni meſme à conuertir les Sauuages, mais à prendre la Croix par où Ieſus Chriſt nous la preſentera, venons au poinct.

## INSTRVCTION POVR LES PERES DE NOSTRE COMPAGNIES QUI SERONT ENUOIEZ AUX HURONS.

Les Peres & Freres que Dieu appellera à la Sainte Miſſion des Hurons, doiuent diligemmẽt preuoir tous les trauaux, les peines, & les perils qu'il faut encourir en faiſant ce voiage afin de ſe reſoudre de bonne heure à tous les accidens qui peuuent arriuer.

Faut aimer de cœur les Sauuages, les regardans comme rachetez du ſang du fils de Dieu, & comme nos freres, auec leſquels nous deuons paſſer le reſte de noſtre vie.

Pour agreer aux Sauuages faut prẽdre garde de ne ſe faire iamais attẽdre pour s'ẽbarquer.

Il faut faire prouiſion d'vn fuſil ou d'vn [233 i.e., 229] miroir ardant, ou de tous les deux, afin de leur faire du feu pendant le iour pour petuner, & le ſoir, quand il faudra cabaner, ces petits ſeruices leur gagnent le cœur.

Il faut s'efforcer de manger de leurs ſagamitez ou ſalmigondits, en la façon qu'il les appreſtent, encor qu'elles ſoient ſales & demi cuites, & tres-inſipides.

even go so far as to wish for them too eagerly. It is better, in my opinion, while one is still in France, not to think either of the Hurons, or of the Algonquins, or of the Montagnez, or of Kebec, or of Miskou, or even of converting the Savages, but to take up the Cross wherever Jesus Christ shall offer it to us. Let us come to the point.

## INSTRUCTIONS FOR THE FATHERS OF OUR SOCIETY WHO SHALL BE SENT TO THE HURONS.

THE Fathers and Brethren whom God shall call to the Holy Mission of the Hurons ought to exercise careful foresight in regard to all the hardships, annoyances, and perils that must be encountered in making this journey, in order to be prepared betimes for all emergencies that may arise.

You must have sincere affection for the Savages,—looking upon them as ransomed by the blood of the son of God, and as our brethren, with whom we are to pass the rest of our lives.

To conciliate the Savages, you must be careful never to make them wait for you in embarking.

You must provide yourself with a tinder box[8] or with a [233 i.e., 229] burning mirror, or with both, to furnish them fire in the daytime to light their pipes, and in the evening when they have to encamp; these little services win their hearts.

You should try to eat their sagamité or salmagundi in the way they prepare it, although it may be dirty, half-cooked, and very tasteless. As to the other numerous things which may be unpleasant, they must be endured for the love of God, without saying anything or appearing to notice them.

Pour les autres choſes qui ſont en grand nombre, qui peuuent deſplaire, il les faut ſupporter pour l'amour de Dieu, ſans en dire mot, ou ſans en faire ſemblant.

Il eſt bon au commencement, de prendre tout ce qu'ils baillent, encore que vous ne le puiſſiez tout mãger: car quand on eſt vn peu accouſtumé on n'en a pas trop.

Il faut s'efforcer de manger dés le poinct du iour, n'eſtoit que vous puiſſiez embarquer voſtre plat: car la iournée eſt biẽ lõgue, pour la paſſer ſans manger. Les Barbares ne mangent qu'au reſueil, & au coucher du Soleil quand ils ſont en chemin.

Il faut eſtre prompt à s'embarquer, & à ſe deſembarquer, & retrouſſer tellement ſes habits, qu'on ne ſe moüille point, & qu'on ne porte ny eau ny ſable dans le canot. Il faut aller nuds pieds & nuës iambes, afin d'eſtre mieux appareillé; paſſant les ſauts on peut [234 i.e., 230] prendre ſes ſouliers, & aux longs portages on peut meſme prendre ſes bas de chauſſes.

*I*l ſe faut comporter en ſorte, qu'on ne ſoit point du tout importun à pas vn de ces Barbares.

*I*l n'eſt pas à propos de faire tant d'interrogations, il ne faut pas ſuiure le deſir qu'on a d'apprendre la langue, & de faire quelques remarques ſur le chemin, on peut exceder en ce poinct, il faut deliurer de cét ennui, ceux de voſtre canot, veu meſme qu'on ne ſçauroit profiter beaucoup dans ces trauaux, le ſilence eſt vn bon meuble en ce temps là.

*I*l faut ſupporter leurs imperfections ſans mot dire, voire meſme ſans en faire ſemblãt, que s'il eſt beſoin de reprẽdre quelque choſe il le faut faire modeſtement, & auec des paroles & des ſignes qui teſmoignent de l'amour, & non de l'auerſion, breſ il faut taſcher de ſe tenir & monſtrer touſiours ioieux.

It is well at first to take everything they offer, although you may not be able to eat it all; for, when one becomes somewhat accustomed to it, there is not too much.

You must try and eat at daybreak unless you can take your meal with you in the canoe; for the day is very long, if you have to pass it without eating. The Barbarians eat only at Sunrise and Sunset, when they are on their journeys.

You must be prompt in embarking and disembarking; and tuck up your gowns so that they will not get wet, and so that you will not carry either water or sand into the canoe. To be properly dressed, you must have your feet and legs bare; while crossing the rapids, you can [234 i.e., 230] wear your shoes, and, in the long portages, even your leggings.

You must so conduct yourself as not to be at all troublesome to even one of these Barbarians.

It is not well to ask many questions, nor should you yield to your desire to learn the language and to make observations on the way; this may be carried too far. You must relieve those in your canoe of this annoyance, especially as you cannot profit much by it during the work. Silence is a good equipment at such a time.

You must bear with their imperfections without saying a word, yes, even without seeming to notice them. Even if it be necessary to criticise anything, it must be done modestly, and with words and signs which evince love and not aversion. In short, you must try to be, and to appear, always cheerful.

Each one should be provided with half a gross of awls, two or three dozen little knives called jambettes [pocket-knives], a hundred fishhooks, with some beads

Vn chacun doit eſtre pourueu d'vne demi-groſſe d'aleſnes, de deux ou trois douzaines de petits couſteaux qu'on appelle jambettes, d'vne centaine d'hains, auec quelques canons & raſſades, afin d'achepter du poiſſon, ou autres commoditez au rencontre des nations, pour feſtoier ſes Sauuages, & ſeroit [235 i.e., 231] bon de leur dire dés le commencement, voila pour achepter du poiſſon. Vn chacun és portages s'efforcera de porter quelque petite choſe ſelon ſes forces, ſi peu qu'on porte aggrée fort aux Sauuages, ne fuſſe qu'vne chaudiere.

Il ne faut point eſtre ceremonieux auec les Sauuages, ains accepter les biens qu'ils vous preſentent, comme ſeroit quelque bonne place dans la cabane. Les plus grandes commoditez, ſont pleines d'aſſez grandes incommoditez, & ces ceremonies les offencent.

Qu'on prenne garde de ne nuire à perſonne dans le canot auec ſon chappeau, il faut pluſtoſt prendre ſon bonnet de nuict. Il n'y a point d'indecence parmi les Sauuages.

Ne donnez pied à rien, ſi vous n'auez enuie de continuer: par exemple, ne commencez point à ramer, ſi vous n'auez enuie de ramer touſiours. Prenez dés le commencemẽt la place dans le canot que vous deſirez conſeruer, ne leur preſtez point vos habits, ſi vous n'auez enuie de leur laiſſer tout le voiage. Il eſt plus aiſé de refuſer du commencement, que de redemander, de changer ou deſiſter par apres.

En fin perſuadez vous que les Sauuages [236 i.e., 232] retiẽdront la meſme penſée de vous dans le païs, qu'ils auront eu par le chemin, & quiconque auroit paſſé pour vne perſonne faſcheuſe & difficile, auroit par apres bien de la peine d'oſter cette opinion. Vous auez affaire non ſeulement à ceux de voſtre ca-

of plain and colored glass, with which to buy fish or other articles when the tribes meet each other, so as to feast the Savages; and it would be [235 i.e., 231] well to say to them in the beginning, "Here is something with which to buy fish." Each one will try, at the portages, to carry some little thing, according to his strength; however little one carries, it greatly pleases the Savages, if it be only a kettle.

You must not be ceremonious with the Savages, but accept the comforts they offer you, such as a good place in the cabin. The greatest conveniences are attended with very great inconvenience, and these ceremonies offend them.

Be careful not to annoy any one in the canoe with your hat; it would be better to take your nightcap. There is no impropriety among the Savages.

Do not undertake anything unless you desire to continue it; for example, do not begin to paddle unless you are inclined to continue paddling. Take from the start the place in the canoe that you wish to keep; do not lend them your garments, unless you are willing to surrender them during the whole journey. It is easier to refuse at first than to ask them back, to change, or to desist afterwards.

Finally, understand that the Savages [236 i.e., 232] will retain the same opinion of you in their own country that they will have formed on the way; and one who has passed for an irritable and troublesome person will have considerable difficulty afterwards in removing this opinion. You have to do not only with those of your own canoe, but also (if it must be so stated) with all those of the country; you meet some to-day and others to-morrow, who do not fail to inquire, from those who brought you, what sort of

not, mais encore (s'il faut ainſi dire) à tous ceux du païs, vous en rencontrez auiourd'huy les vns, & demain les autres, qui ne manquent pas de s'enquerir de ceux qui vous ont amenez, quel homme vous eſtes. C'eſt vne choſe quaſi incroiable, comme ils remarquent & retiennent iuſques au moindre defaut. Quand vous rencontrez en chemin quelque Sauuage, comme vous ne pouuez encore leur donner de belles paroles, au moins faites leur bon viſage, & monſtrez que vous ſupportez ioieuſement les fatiguez du voiage. C'eſt auoir bien emploié les trauaux du chemin, & auoir deſia bien auancé, que d'auoir gagné l'affection des Sauuages.

Voila vne leçon bien aiſée à apprendre, mais bien difficile à pratiquer; car ſortans d'vn lieu bien poli, vous tombez entre les mains de gens barbares, qui ne ſe ſoucient gueres de voſtre Philoſophie, ny de voſtre Theologie, toutes les belles parties qui vous pourroient faire aimer & reſpecter en Frãce, [237 i.e., 233] ſont cõme de perles foulées aux pieds par des pourceaux, ou pluſtoſt par des mulets qui vous meſpriſent au dernier point voiãs que vous n'eſtes pas bon mallier comme eux: ſi vous pouuiez aller nuds, & porter des charges de cheual ſur voſtre dos comme ils ſont, alors vous ſeriez ſçauant en leur doctrine, & recogneu pour vn grand homme, autrement non. Ieſus-Chriſt eſt noſtre vraie grandeur, c'eſt luy ſeul & ſa croix qu'on doit chercher, courant apres ces peuples, car ſi vous pretendez autre choſe, vous ne trouuerez rien qu'vne affliction de corps & d'eſprit. Mais aiant troué Ieſus Chriſt en ſa croix, vous auez trouué les roſes dans les eſpines, & la douceur dans l'amertume, le tout dans le neant.

man you are. It is almost incredible, how they observe and remember even to the slightest fault. When you meet Savages on the way, as you cannot yet greet them with kind words, at least show them a cheerful face, and thus prove that you endure gayly the fatigues of the voyage. You will thus have put to good use the hardships of the way, and have already advanced considerably in gaining the affection of the Savages.

This is a lesson which is easy enough to learn, but very difficult to put into practice; for, leaving a highly civilized community, you fall into the hands of barbarous people who care but little for your Philosophy or your Theology. All the fine qualities which might make you loved and respected in France [237 i.e., 233] are like pearls trampled under the feet of swine, or rather of mules, which utterly despise you when they see that you are not as good pack animals as they are. If you could go naked, and carry the load of a horse upon your back, as they do, then you would be wise according to their doctrine, and would be recognized as a great man, otherwise not. Jesus Christ is our true greatness; it is he alone and his cross that should be sought in running after these people, for, if you strive for anything else, you will find naught but bodily and spiritual affliction. But having found Jesus Christ in his cross, you have found the roses in the thorns, sweetness in bitterness, all in nothing.

## CHAPITRE XV.

IOURNAL CONTENANT DIUERSES CHOSES, QUI N'ONT PEU ESTRE MISES SOUS LES CHAPITRES PRECEDENS.

IL reſte touſiours quelque choſe à dire, que le tẽps ou le ſuiet ne permettẽt pas d'eſtre inſeré dedans les chapitres de la Relation. C'eſt pourquoy ie dreſſe ce iournal à la fin, qui ſe groſſit ordinairemẽt iuſques au depart des vaiſſeaux, nous le commancerons par le 29. d'Aouſt de l'an paſſé. Ce iour Monſieur le [238 i.e., 234] General leua l'ancre du port de Kebec. *I*'ay eſcrit qu'il emmenoit auec ſoy trois petites filles Sauuages. Comme i'auois peur qu'elles fiſſent difficulté de s'embarquer, ie me voulois ſeruir de ſtratageſme pour les engager à monter dans la barque, mais il ne fut beſoin d'aucune inuention. Elles eſtoient plus portées à voir la France, qu'à reſter en leur païs, iuſques là que deux ſeulement y deuant aller, la troiſieſme qui eſt baptiſée, ſe mit tellement à pleurer, voians que ſes compagnes la quittoient, qu'il la fallut embarquer auec les autres.

Le 4. de Septembre, le P. Buteux nous fit entendre que le P. Dauoſt eſtoit arriué des Hurons. Depuis peu de iours qu'il eſtoit encor deſcendu quelques eſcoüades de Sauuages de ce païs là, leſquels en vn conſeil ou aſſemblée qu'ils tindrent à la Conception aux trois Riuieres, dirent que Monſieur de Champlain leur auoit promis l'année precedente, que les François & les Hurons ne ſeroient plus qu'vn peuple.

## CHAPTER XV.

A JOURNAL CONTAINING DIVERS THINGS WHICH COULD NOT BE PLACED IN THE PRECEDING CHAPTERS.

THERE always remains something to be said, which leisure or the subject does not permit to be inserted in the chapters of the Relation. Hence I place at the end this journal, which usually continues to increase up to the departure of the ships. We will begin it with the 29th of August of last year. On that day Monsieur the [238 i.e., 234] Commandant weighed anchor in the port of Kebec. I have written that he took with him three little Savage girls. As I was afraid that they might object to going on board, I intended to resort to stratagem to induce them to enter the bark; but no such device was needed. They were more inclined to see France than to remain in their own country,—so much so that, as only two of them were to go, the third, who is baptized, began to weep so hard when she saw her companions leaving her, that she had to be sent with them.

On the 4th of September Father Buteux sent us word that Father Davost had arrived from the Hurons a few days before, and that there had also come down from that country some bands of Savages, who, in a council or assembly that they held at the Conception, at the three Rivers, said that Monsieur de Champlain had promised them the year before that the French and Hurons would no longer be other

C'eſt pourquoy ils demandoient de nos Peres, & de nos Francois, pour emmener en leur païs. Nous auõs diſoient-ils, parlé de cét affaire auec Echon, c'eſt ainſi qu'ils nomment le P. Brebeuf. Nos compatriotes trouuẽt bonne cette cõmunication. Nous vous dõnerons des Hurons, & [239 i.e., 235] vous nous dõnerez des François. A tout cela on ne peuſt repartir autre choſe, ſinon qu'ils eſtoient arriuez bien tard, que les François eſtoient partis pour retourner en France, & que le truchement meſme eſtoit deſcendu à *K*ebec.

Ie receus en meſme temps deux lettres, l'vne du P. Garnier, l'autre du P. Chaſtelain, qui ſont montez en ces païs plus haut: voicy comme parle le P. Chaſtelain. Dieu ſoit eternellement benit, qui par vne prouidẽce particuliere, nous a procuré vne rencontre ſi fauorable, pour vn voiage extremement difficile, ie puis dire en verité, *Propter verba labiorum tuorum ego cuſtodiui vias duras.* Ouy, mon R. P. qui me tenez la place de Dieu en cette miſſion, vos paroles m'ont engagé dans des chemins bien durs. Neantmoins il eſt tres-vrai, que ie ne me ſuis iamais mieux porté, que ie fai maintenant. Dans le grand nombre d'incommoditez que Dieu nous a voulu faire gouſter, ie n'ay pas reſſenti la moindre indiſpoſition. Ie luy auouë franchement que ie n'euſſe peu cy deuant demeurer vne heure aſſis ſur la terre, ſans eſtre endommagé de ma ſanté, i'y ay paſſé les nuicts les plus froides ſans autre matelas qu'vn petit bout de branches d'arbres, auec vn repos nompareil. Ie ne dis rien du [240 i.e., 236] Soleil & du viure. Quand à l'eſtat de l'ame, dans les plus grãds abandõnemẽs exterieurs & meſme en partie interieurs; Dieu m'a

than one people. Hence they asked for some of our Fathers and of our Frenchmen, to take them back to their country. "We have," said they, "spoken of this matter with Echon" (the name they have given Father Brebeuf). "Our countrymen approve this communication. We will give you some Hurons and [239 i.e., 235] you shall give us some Frenchmen." To all this nothing else could be said in reply except that they had arrived very late, that the French had left to return to France, and that even the interpreter had departed for Kebec.

At the same time I received two letters, one from Father Garnier, the other from Father Chastelain, who went farther up into these countries.[9] This is the way Father Chastelain speaks: "God be eternally blessed, who, through a special providence, procured for us so favorable an opportunity to make a most difficult journey. I can say truly, *Propter verba labiorum tuorum ego custodivi vias duras.* Yes, my Reverend Father, you who take the place of God to me in this mission, your words have involved me in very rough ways. Yet it is quite true that I have never been better than I am now. In the many discomforts that it was God's will for us to experience, I have not felt the least indisposition. I confess to you frankly that heretofore I had never remained one hour seated upon the ground without injuring my health. Here I have passed the coldest nights without other mattress than a little heap of the branches of trees, in a matchless repose. I say nothing of the [240 i.e., 236] Sun and of the food. As to the state of the soul,—in the greatest lack of bodily comforts, and even of some spiritual ones, God has always showed me the grace to make known to me that he

touſiours fait la grace de me faire cognoiſtre qu'il me faiſoit vne faueur que ie ne recognoiſtrai iamais bien que dans le ciel, & que mille vies ne pourroiẽt aſſez paier. Que i'en eſtois tout à fait indigne, qu'il ſe plaiſoit toutesfois à m'accabler ſous le poids de ſes bien-faits, plus i'en eſtois incapable. Les cõſolations qu'il m'a donné, ont eſté plus diuines que ſenſibles, & telles que ie me fuſſe encor mille fois plus abandonné pour vn ſi grand Dieu d'amour & de bonté en mon endroit. Ie prie V. R. de le remercier pour moy, & le ſupplier de ne ſe point rebutter de mes froidures & ingratitudes.

Le P. Garnier eſcrit en ces termes. Dieu ſoit benit à iamais, nous voicy aux Nipiſſiriniens depuis hier, ſi ioieux & en ſi bonne ſanté, que i'en ſuis tout honteux. Car ſi i'euſſe eu aſſez de cœur & de courage, ie ne doute point que noſtre Seigneur ne m'eut donné vn bout de ſa croix à porter, comme il à fait à nos Peres, qui ſont paſſez deuant nous. S'il m'euſt fait cette faueur ie ſerois vn peu plus abbatu que ie ne ſuis, qu'il ſoit benit de tous les Anges. Il a traitté l'enfant, comme vn enfant; ie n'ay point ramé, ie n'ai porté [241 i.e., 237] que mon ſac, ſinõ que depuis trois iours que i'ai pris aux portages vn petit paquet qu'on m'a preſenté, à raiſon qu'vn de nos Sauuages eſt tombé malade. Eſt-ce pas là eſtre traitté en enfant? Le mal eſt que celuy qui ſe plaint de ne pas ſouffrir beaucoup, reçoit auec beaucoup de laſcheté, les ſouffrances que noſtre Seigneur luy preſente, mais que faire à cela? ſinon de ietter mon pauure, foible & chetif cœur entre les bras de mon bon maiſtre, & de vous prier de benir ce Seigneur de toute l'eſtenduë de vos forces, de ce que *Humilia de*

was doing me a favor, which I shall never fully acknowledge except in heaven, and which a thousand lives could not fully repay. How utterly unworthy I was; yet how he delighted in loading me down under the weight of his benefactions, the more unfit I was for them! The consolations he has given me have been more divine than material, and such that I might have still given up a thousand times more than I did for a God so great in love and goodness toward me. I pray Your Reverence to thank him for me, and to beg him not to be displeased by my coldness and ingratitude."

Father Garnier wrote in these terms. "God be forever blessed. We have been, since yesterday, here among the Nipissiriniens,—so happy and in so good health that I am quite ashamed of it. For, if I had had enough heart and courage, I do not doubt that our Lord would have given me one end of his cross to bear, as he did to our Fathers who journeyed before us. If he had done me this favor, I would be a little more cast down than I am; may he be blessed by all the Angels. He has treated the child as a child; I did not paddle, I only carried [241 i.e., 237] my own baggage, except that during three days I have carried, at the portages, a little package that some one offered me, because one of our Savages fell ill. Is not that being treated like a child? The trouble is that he who complains of not suffering much receives with a great deal of cowardice the sufferings that our Lord presents to him; but what is there for me to do in this, except to cast my poor, weak, wretched heart into the arms of my good master, and to pray you to bless this Lord with all your strength, because *Humilia de cælo respicit* and because

*cælo reſpicit*, & de ce qu'il me donne l'eſperãce d'eſtre vn iour tout à luy. Nous arriuaſmes à l'Iſle la veille de S. Ignace, nous acheptaſmes du bled d'Inde, nos pois nous manquãs. Ce bled nous a conduit iuſques icy, nos Sauuages n'en aians ſerrez en aucun lieu, au moins ils n'en ont pris qu'vne cache. Nous n'auõs guere trouué de poiſſon iuſques à preſent, nous attendons icy auiourd'huy le P. Dauoſt. A Dieu mon R. P. faite[s] moy tel par vos ſaincts Sacrifices, qu'il faut que ie ſois au lieu où vous m'enuoiez de la part de Dieu. du lac des Nipiſiriniens ce 8. d'Aouſt.

Si les trauaux qu'on ſouffre dans ces chemins affreux, où on n'a que le ciel & la terre pour hoſtellerie ſont grands, Dieu l'eſt encor plus; on cognoiſt par ces lettres que ſa [242 i.e., 238] bonté ne ſe laiſſe pas vaincre. Qu'honneur & gloire luy ſoient renduës à iamais, dans les temps, & dans l'eternité.

Le 13. du meſme mois, Monſieur noſtre Gouuerneur deſirant voir la reſidence de la Conception aux trois Riuieres, & le païs plus haut, me prit auec ſoy. Nous arriuaſmes le 16. aux trois Riuieres, & le 18. nous trauerſaſmes le lac S. Pierre. Le grand fleuue ſainct Laurens ſe reſſerrant deuant Kebec, s'eſlargit derechef montant plus haut, mais vne lieuë ou deux au deſſus des trois Riuieres, il s'eſlargit en ſorte qu'il fait vn eſtang ou lac, ſi ſpacieux, qu'vn bon œil poſé au milieu, n'en voit qu'à peine les extremitez. Au haut de ce grand lac poiſſonneux, on rencontre quantité de belles Iſles fort agreables. Nous priſmes en allant, le coſté du Sud, & au retour le coſté du Nord. Nous viſitaſmes le fleuue des Hiroquois (ainſi nommé, pource qu'il vient de leur païs) Monſieur de Montmagny nomma la grande Iſle qui correſpond à

he gives me hope of one day being entirely his. We arrived at the Island on the eve of St. Ignace; our peas having given out, we bought some Indian corn. This corn lasted us until we reached here, our Savages having none stored in any place,—at least they found only one cache of it. Up to the present, we have found but little fish. We are expecting Father Davost here to-day. Adieu, my Reverend Father; make me, through your holy Sacrifices, such as I ought to be in the place where you send me in the name of God. From the lake of the Nipisiriniens, this 8th of August."

If the hardships that one suffers in these frightful journeys, in which the only hostelries are the sky and the earth, are great, God is still greater. It can be seen through these letters that his [242 i.e., 238] goodness does not suffer itself to be vanquished. May honor and glory be rendered to him forever, in time and in eternity.

On the 13th of the same month Monsieur our Governor, wishing to see the residence of the Conception at the three Rivers, and the country above there, took me with him. We reached the three Rivers on the 16th, and on the 18th we crossed lake St. Pierre. The great river saint Lawrence grows narrower opposite Kebec, broadening again farther up; but a league or two above the three Rivers it enlarges so much that it forms a pond or lake, so wide that a good eye looking from the middle can scarcely see the farther shores. In the upper part of this great lake, which abounds in fish, a number of very pleasant Islands are found. In going, we followed the Southern shore, and in returning, the Northern. We visited the river of the Hiroquois (so called, because

ce fleuue, du nom de ſainct Ignace. Le lac ſainct Pierre commance à ſe fermer en cét endroit. Le fleuue s'eſtreſſiſſant, non pas en ſorte qu'il n'ait encor bien vn quart de lieuë ou enuiron de large, iuſques au ſault ſainct Louys, ou iuſques à la riuiere des Prairies, là il ſe fait comme vn autre lac, par le [243 i.e., 239] rencontre de trois fleuues, qui ioignans leurs eaux tous enſemble, font vne autre petite mer parſemée d'Iſles. Les autres [*sc.* terres] en cét endroit ſont hautes; c'eſt pourquoy ces trois fleuues font trois faults d'eau, comme nous les appellons icy, c'eſt à dire, que rencontrans vn fond, ou vn lict penchant & inegal, ils vont d'vne grande roideur & rapidité. Les Barques peuuent approcher de ces cheutes d'eau, mais elles ne ſçauroient paſſer plus auant, non pas meſme les chaloupes. Dans toutes les Iſles que nous viſmes là, il n'y en a que deux ou trois remarquables, le reſte eſt petit, & a mon aduis, eſt noié au Printemps. Voicy comme les Iſles ſont couppées: Le grand fleuue S. Laurens baigne la terre d'vn de nos Meſſieurs, du coſté du Sud; trauerſant au Nord il fait deux Iſles, l'vne qui a, peut-eſtre, vne lieuë & demie de long, mais elle eſt fort eſtroite; l'autre c'eſt la grande Iſle, nommée de Mont-Real. Cette Iſle paroiſt couppée par le milieu d'vne double montagne, qui ſemble la trauerſer. A l'endroit de ces montagnes eſt le ſault ſainct Louys qui ſe trouue dans le fleuue ſainct Laurens. I'apprends que les Sauuages de l'Iſle ont autrefois defriché & tenu vne bourgade vers cette montagne, [244 i.e., 240] mais ils l'ont quittée, eſtãt trop moleſtez de leurs ennemis; ils nomment encor ce lieu, l'Iſle, où il y auoit vne bourgade. Au coſté du Nord de l'Iſle de Mont Real, paſſe la Riuiere des Prairies,

it comes from their country);[10] Monsieur de Montmagny gave the large Island which lies at the mouth of this river the name "saint Ignace." Lake saint Pierre begins to close at this place, as the river grows narrower — not that it is not still fully a quarter of a league or thereabout in width, as far as sault saint Louys,[11] or as the river des Prairies; here it forms, as it were, another lake by the [243 i.e., 239] meeting of three rivers, whose waters being united form another little sea dotted with Islands. The land in this region is high; hence these three rivers make three rapids, as we call them here,— that is to say, encountering a sloping and uneven bottom or bed, they flow with great force and rapidity. Barks can approach these rapids, but they cannot pass over them,— not even shallops. Of all the Islands we saw there, there were only two or three worthy of notice, the rest being small,— and, in my opinion, are flooded in the Spring. This is the way these Islands are divided: the great river St. Lawrence bathes the lands of one of our Gentlemen on the South;[12] passing to the North, it makes two Islands,— one, perhaps, a league and a half long, but very narrow; the other the great Island called Mont-Real. This Island appears to be divided in the midst by a double mountain which seems to cross it. In the vicinity of these mountains is the sault saint Louys, in the saint Lawrence river. I learn that the Savages of the Island in earlier times cleared the land, and had a settlement near this mountain; [244 i.e., 240] but they abandoned it, as they were too often molested by their enemies. They still call this place "the Island where there was a village."[13] On the Northern shore of the Island of Mont Real flows the River des Prai-

qui eſt bornée par vne autre Iſle, belle & grande, nommée l'Iſle de Montmagny. Au delà de cette Iſle eſt la Riuiere S. Iean, qui touche aux terres fermes du coſté du Nord, au milieu ou enuiron de cette Iſle, il y a deux ſauts, ou cheutes d'eau, correſpõdans au ſault S. Louys. L'vn eſt dãs la Riuiere des Prairies, l'autre dans la Riuiere S. Iean. Ie dirai en paſſant d'où ſont tirez les noms de ces fleuues. La Riuiere S. Iean tire ſa denomination du ſieur Iean Nicolet, truchement & commis au magazin des trois Riuieres. Il a ſouuent paſſé par tous ces endroits. La Riuiere des Prairies fut ainſi appellée, pource qu'vn certain nommé des Prairies conduiſant vne Barque, & venant à cét affour ou rencontre de ces trois fleuues, s'egara dans les Iſles qu'on y rencontre, tirant à cette riuiere, qu'on nomma puis apres de ſon nom, au lieu de monter dans le fleuue de S. Laurẽs où on l'attendoit. Pour le grand fleuue, ie ne ſçay à quelle occaſion on luy a fait porter le nom de S. Laurens, peut eſtre pour auoir eſté trouué en ce iour là.

[245 i.e., 241] Nous deſcendiſmes à terre en ces trois iſles que nous trouuaſmes toutes fort bonnes & bien aggreables, ie celebray le premier Sacrifice de la Meſſe, qui ait iamais eſté dit, à ce qu'on me rapportoit en l'iſle de Montmagny qui eſt au Nort de l'Iſle de Montreal. Apres auoir conſideré la beauté du pays nous fiſmes voile aux trois Riuieres.

Le 4. d'octobre nous quittaſmes les trois Riuieres, à peine en eſtions nous eſloignez de 4. ou 5. lieuës que nous apperceuſmes vn Elan ſe pourmener ſur le bord des bois, nous voguions doucement au milieu du grand fleuue dãs la beauté d'vn iour tout doré. Mõſieur le Gouuerneur aiant veu ce grand animal fit

ries, which is bordered by another Island, large and beautiful, called the Island of Montmagny.[14] Beyond this Island is the River St. Jean, which touches the mainland on its North side. At or near the middle of this Island, there are two rapids or waterfalls, corresponding to the sault St. Louys,—one being in the River des Prairies, the other in the River St. Jean. By the way, I will mention the origin of the names of these rivers. The River St. Jean takes its name from sieur Jean Nicolet, interpreter and clerk of the store at the three Rivers, who often passed through all these regions.[15] The River des Prairies was so called because a certain man named des Prairies, steering a Bark, and arriving at this junction or meeting-place of these three rivers, lost his way among the Islands which are found there, and entered this river which has ever since borne his name, instead of ascending the St. Lawrence river, where he was expected. As for the great river, I do not know for what reason the name "St. Lawrence" was given to it,—perhaps because it was discovered on that day.

[245 i.e., 241] We disembarked at these three islands and found them very fine and agreeable. I celebrated the first Sacrifice of the Mass which had ever been offered, as I was told, on the island of Montmagny, which is to the North of the Island of Montreal. After having viewed the beauties of the country, we set sail for the three Rivers.

On the 4th of October we left the three Rivers. We were hardly 4 or 5 leagues distant thence, when we perceived an Elk moving along the edge of the woods. We were sailing gently down the middle of the great river, in the beauty of a golden day. When

auſſi toſt mettre bas les voiles & tenir tout le monde en ſilence, pendant que deux ou trois de nos François s'en allerent doucement dans vn petit canot, pour faire ietter à l'eau cette grande beſte, ou la tüer à coups d'harquebuſe, ſi elle tiroit dans les bois; entendant le bruit elle ſe iette à l'eau. Incontinent Monſieur fit equipper vne chalouppe qui tire deſſus à force de rames; la pauure beſte ne ſçauoit de quel coſté ſe ietter, elle voyoit des harquebuſes à terre, & vers l'eau vne chalouppe qui luy courroit ſus, en [fin on la] mit à mort & l'apporta on ſur noſtre [246 i.e., 242] tillac, ſi tous les voiages qui ſe font en la nouuelle France ſe paſſoient auſſi doucement que celuy-ci, il y auroit trop d'attrait, & peut eſtre que le corps y gagneroit plus que l'eſprit. Le gibier, la chair d'Elan, & parfois de Caſtor & le poiſſon ne nous manquerent point en ſon temps. Dieu ſoit loüé par tous ſes Anges des biens qu'il fait aux hommes. Pour concluſion nous nous rendiſmes à Kebec le 7. iour d'octobre.

Le 17. du meſme Monſieur le Gouuerneur voulant aller à Beau-pré, autrement le cap de tourmente pour auoir cognoiſſance du païs, me dit que puis qu'vn des Peres de noſtre compagnie y deuoit aller pour adminiſtrer les Sacremens de l'Egliſe à nos François qui demeurent en ce quartier là, qu'il trouueroit a propos que i'y allaſſe. Ie luy obeis volontiers. A meſme temps le Pere Maſſe & le Pere du Marché s'embarquerent pour aller aux trois Riuieres. Mais le temps fut ſi rude & ſi faſcheux que leur barque relaſcha & les vens nous retindrent 13. iours au lieu où nous ne penſions eſtre que trois ou quatre pour le plus. A la verité c'eſt auec bonne raiſon

Monsieur the Governor saw this large animal, he immediately had the sails lowered, and all the men keep silence; while two or three of our Frenchmen went away quietly in a little canoe to force the great beast towards the water, or to kill it with shots from the arquebus if it turned into the woods. Hearing the noise, it leaped into the water. Immediately Monsieur had a shallop manned, which was vigorously rowed thither. The poor beast knew not which way to turn; it saw the arquebuses on land, and on the water a shallop hastening towards it. It was finally killed and brought upon our [246 i.e., 242] deck. If all journeys which are made in new France were to pass off as pleasantly as this one, they would prove too attractive, and perhaps the body would gain more than the soul. Small game, the flesh of Elk, and at times of Beaver, and fish, did not fail us in their turn. God be praised by all his Angels for the blessings he confers upon men. In conclusion, we returned to Kebec on the 7th day of October.

On the 17th of the same month, Monsieur the Governor, wishing to go to Beau-pré, otherwise cap de tourmente,[16] to get some knowledge of the country, said to me that as one of the Fathers of our society ought to go there to administer the Sacraments of the Church to our French people who live in that quarter, he considered it fitting that I should go. I obeyed him willingly. At the same time, Father Masse and Father du Marché embarked to go to the three Rivers. The weather, however, was so rough and stormy that their bark put into port; and the winds kept us for 13 days in a place where we had expected to remain only three or four at the most. Truly, it is with good reason that the country around

qu'on à nommé les lieux voiſins du Cap de tourmente, Beau-pré; Car les prairies y ſont belles & grandes & bien vnies, c'eſt vn lieu [247 i.e., 243] tres cõmode pour nourrir quãtité de beſtial.

Le 26. de Novembre nous commençaſmes de faire le catechiſme aux petits Sauuages. Monſieur le Gouuerneur en aiant oüy la nouuelle nous dit qu'il les vouloit traiter, & recompenſer, ceux qui retiendroient bien ce qu'on leur auroit enſeigné, ce qu'il ne manqua pas de faire. Nous cõtinuaſmes cét exercice vn aſſez long-temps.

Le 5. de Decembre le froid aiant de-ja cõmancé de nous viſiter la Riuiere de S. Charles ſur laquelle eſt ſiſe la maiſon de noſtre Dame des Anges, ſe gela & fit vn pont qui ſe ruina ſeulement ſur la my Auril.

Le 21. du meſme mois qui eſtoit iour de Dimanche vne eſcouade de petits Sauuages garçons & filles s'en vindrent frapper à noſtre porte diſans qu'ils venoient à la Meſſe. Ils entendent bien maintenant quand on la ſonne, voir meſme ils ſe ſeruent du propre mot l'apprenant de nos François. Nous leur diſmes qu'il ne pouuoient aſſiſter à la Meſſe qu'ils ne fuſſent baptiſez, baptiſez nous donc diſoient-ils, car nous y voulons aſſiſter. on les admit ſeulement pendant la predication afin qu'ils viſſent comme les Francois ſe rendent attentifs à l'inſtruction, qu'on leur donne, & en les congediant on [248 i.e., 244] leur dit qu'ils retournaſſent apres midy, & qu'ils prieroient Dieu. Ils ne manquerent pas de ſe trouuer à veſpres.

Ie marqueray en ce lieu que les Sauuages ſçauent de-jà ſi bien que nous cheriſſons les malades & que nous en auons ſoing, qu'ils croient que c'eſt aſſez d'alleguer quelqu'vns de leurs maux pour obtenir

Cap de tourmente has been named Beau-pré; for the meadows there are beautiful and large, and very level. It is a locality [247 i.e., 243] well suited for maintaining herds of cattle.

On the 26th of November we began to teach the catechism to the little Savages. When Monsieur the Governor heard of this, he told us that he wished to entertain them, and to reward those who should remember well what had been taught them, which he did not fail to do. We continued this exercise for a long time.

On the 5th of December, the weather having already become very cold, the River St. Charles, upon which is situated the house of nostre Dame des Anges, froze over, and made a bridge which did not break until the middle of April.

On the 21st of the same month, which was Sunday, a band of little Savages, boys and girls, came and rapped at our door, saying that they had come to Mass. They understand very well now when the bell is rung for it,—indeed, they even use the right word, having learned it from our French. We told them they could not attend Mass, because they were not baptized; "Baptize us then," said they, "for we wish to be present there." They were admitted only during the preaching, that they might see how attentive the French are to the instruction given them; and when they were dismissed they [248 i.e., 244] were told to return in the afternoon, when they should pray to God. They did not fail to come to vespers.

I will observe in this place that the Savages already know so well that we cherish and care for the sick, that they believe all they have to do to allevi-

quelque choſe de nous, vous en verrez qui viendrõt demander des pruneaux, pource qu'ils ont mal au pied où a la main.

Le iour de Noël comme le Pere de Quen & moy reconduiſſions ſur le ſoir nos Peres de noſtre Dame des Anges qui nous eſtoient venus aider à entendre les confeſſions de nos François, paſſans ou eſtoient les Sauuages, nous trouuaſmes *Makheabichtichiou* qui faiſoit vn cry public par les cabanes. Il crioit d'vne voix ſi forte & auec vn accent ſi violent, que ie penſois au commencement qu'il fut yure. Il eſtoit indigné de ce que quelques ieunes Sauuages eſtans entrez en vne maiſon de François, auoient pris du pain & quelques eſpics de blé d'Inde qu'ils auoient rencontré. Il s'eſcrioit donc à pleine teſte, vous ieuneſſe qui vous allez faire inſtruire tous les iours, vous derobez & cependant on vous enſeigne que celuy qui à tout fait vous le [249 i.e., 245] deffend, eſt-ce ainſi que vous obeiſſez, vous n'auez point d'eſprit, ne craignez vous point que les François ne vous pendent? ce ne ſont pas les vieillards qui font ces coups là, ce ſont les ieunes gens qui n'ont point d'eſprit. Il parloit auec telle ardeur que ie m'en eſtonnay.

Le 26. du meſme vne femme Sauuage me demanda ſi les femmes ne pouuoient pas bien aller au Ciel, auſſi bien que les hommes & les enfans; luy aiant reſpondu que oũy, pourquoy donc replique elle, n'inſtruis tu point les femmes, n'appellant que les hommes & les enfans. Ie luy reſpondis qu'elle auoit raiſon, & que nous les ferions venir à leur tour, ce que nous fiſmes, mais il les fallut bien-toſt congedier, pource qu'elles apportoient les petits enfans qui faiſoient vn tres-grand bruit.

ate any of their ills is to obtain something from us. You will see them coming to ask us for prunes, because they have a sore foot or hand.

On Christmas, towards evening,—as Father de Quen and I were accompanying home our Fathers of nostre Dame des Anges, who had come to help us hear the confessions of our French people,—passing along where the Savages were, we found *Makheabichtichiou* making a public announcement among the cabins. He shouted with so loud a voice and in so violent a tone, that at first I thought he was intoxicated. He was indignant because some young Savages had entered one of the houses of the French, and had taken some bread and a few ears of Indian corn which they had happened to find there. So he cried in loud tones, "You children who go to be instructed every day, you steal; and yet you are taught that he who has made all [249 i.e., 245] forbids this,—is it thus you obey? You have no sense; are you not afraid the French will hang you? It is not the old people who commit these acts; it is the young people who have no sense." He spoke with so much warmth that I was astonished.

On the 26th of the same, a Savage woman asked me if women could not go to Heaven as well as men and children. When I told her they could, "Why then," she replied, "dost thou not instruct the women, instead of calling together only the men and children?" I told her that she was right, and that we would have them come in their turn, which we did; but we soon had to dismiss them, for they brought their little children, who made a great deal of noise.

On the 10th of January *Makheabichtichiou* asked me

Le 10. de Ianuier *Makheabichtichiou* me faiſoit pluſieurs queſtions des choſes naturelles; comme d'où prouenoit l'Eclipſe de la lune, luy aiant reſpondu qu'elle prouenoit de l'interpoſition de la terre entre elle & le Soleil, il me repliqua qu'il auoit de la peine à croire cela, pource diſoit-il, que ſi cette noirceur de la lune eſtoit cauſee par ce rencontre de la terre entre elle & le Soleil, comme [250 i.e., 246] ce rencontre arriue ſouuent, on verroit la lune Eclipſee, ce qui ne ſe fait pas. Ie luy fis voir que le Ciel eſtant ſi grand comme il eſt, & la terre ſi petite, cette interpoſition n'arriuoit pas ſi ſouuent qu'il s'imaginoit; voiant la figure auec vn flambeau à l'entour d'vne boule, il fut fort ſatisfait. Il me demandoit d'où prouenoit que le Ciel paroiſſoit tantoſt rouge, tantoſt d'autre couleur. Ie luy repliquay que la lumiere renduë dãs des vapeurs, ou dans des nuës, faiſoit cette diuerſité de couleurs ſelon la diuerſité de la nuë ou elle ſe trouuoit, & ſur l'heure ie luy monſtray vn verre trigonal. Tu ne vois, luy dis-je, aucune couleur en ce verre, mets le ſur tes yeux & tu le verras plain de belles couleurs qui prouiendront de la lumiere, l'aiant appliqué à ſa veuë, & voiant vne grande varieté de couleurs. Il ſecria vous eſtes des Manitous vous autres François, qui cognoiſſes le Ciel & la terre.

Le 26. de Feburier les Sauuages qui n'eſtoient cabanez qu'à vn quart de lieuë de nous, s'approcherent entierement de Kebec. Vn de leurs forciers auoit veu ſept feux en dormant, c'eſtoit autant de cabanes d'Hiroquois, ils eſtoient de-jà en deça les trois Riuieres à ſon dire. La terreur les ſaiſit ſi puiſſamment [251 i.e., 247] qu'ils ſe logerent à vn jet de pierre de noſtre maiſon, me demandans pourquoy nous ne tenions point

many questions about the phenomena of nature, such as, "whence arose the Eclipse of the moon?" When I told him that it was caused by the interposition of the earth between it and the Sun, he replied that he could hardly believe that, "Because," said he, "if this darkening of the moon were caused by the passage of the earth between it and the Sun, since [250 i.e., 246] this passage often occurs, one would see the moon [often] Eclipsed, which does not happen." I represented to him that, the Sky being so large as it is, and the earth being so small, this interposition did not happen as frequently as he imagined; upon seeing it represented by moving a candle around a ball, he was very well satisfied. He asked me how it was that the Sky appeared to be sometimes red, sometimes another color. I replied that the light, passing into the vapors or clouds, caused this diversity of color according to the different qualities of the clouds in which it happened to be, and thereupon I showed him a prism. "Thou dost not see," I said to him, "any color in this glass; place it before thine eyes, and thou wilt see it full of beautiful colors which will come from the light." Having held it up to his eyes and seeing a great variety of colors, he exclaimed, "You are Manitous, you Frenchmen; you know the Sky and the earth."

On the 26th of February the Savages, who were encamped only a quarter of a league from us, drew very near Kebec. One of their sorcerers had seen seven fires in his sleep, which were so many Hiroquois cabins; they were already this side of the three Rivers, in his opinion. Fear had taken so powerful a hold upon them [251 i.e., 247] that they encamped within a stone's throw of our house, asking me why we did

d'armes chez nous pour reſiſter au cas que leurs ennemis paruſſent. Ils voient des François cabanez de tous coſtez, & vne terreur panique ne laiſſe pas de les terraſſer. *Fugit impius nemine perſequente.* Ce ſont effets du diable qui les troubles par la repreſentation des horribles tourmens que leurs ennemis leurs font ſouffrir quand ils les tiennent.

Le premier iour de Mars, le Pere de Nouë me racomptoit qu'eſtant allé aux cabanes de quelques Sauuages qui s'eſtoient retirez ſept ou huit lieuës dedans les bois; il fut fort edifié de deux Hurons du ſeminaire qui le ſuiuoient. Ces bons enfans comme i'ay de-ja dit cy-deſſus faiſoient leur examen de conſcience à deux genoux auec autant de modeſtie, comme s'ils euſſent eſté inſtruits des leur ieuneſſe. Le Pere eſtant arriué aux cabanes fut tres-bien receu des Sauuages. Cõme il allumoit vn peu de bougie pour reciter ſes heures; vn Sauuage luy dit ie voy bien que tu veux prier Dieu, retire toy en ce petit coin là, tu ſeras plus commodement, moy-meſme ie le veux prier, & là deſſus ſe mit a faire ſes prieres fort poſement. Son frere le reprenoit [252 i.e., 248] quand il ne diſoit pas bien. Ie ne ſuis pas encor bien inſtruit diſoit-il, mais ie le ſeray auec le temps. Le Pere retourna fort conſolé & nous dit entre autre choſe qu'il y auoit vne petite fille du catechiſme qui prenoit vn ſingulier plaiſir à ſeruir & apporter aux François ce dont ils auoient beſoin, faiſant cela auec vne telle ferueur & gaieté qu'ils en eſtoient eſtonnez.

Le meſme iour ſur le ſoir vne trouppe de petits Sauuages garçons & filles ſe vindrent ietter dans noſtre maiſon pour y paſſer la nuit, ces pauures enfans trembloient de la crainte qu'ils auoient de leurs

not keep arms with us, to resist in case their enemies should appear. They saw Frenchmen encamped on all sides, and yet continued panic-stricken and terrified. *Fugit impius nemine persequente.* These are the devil's doings, who disquiets them by bringing before their minds the horrible torments which their enemies make them suffer when they capture them.

On the first day of March, Father de Nouë told me that, when he went to the cabins of some Savages who had withdrawn seven or eight leagues into the woods, he was very highly edified by two Hurons from the seminary who followed him. These good children, as I have already said above, made their examination of conscience on their knees, as modestly as if they had been instructed from their youth. The Father, having arrived at the cabins, was very well received by the Savages. As he lighted a little piece of candle to recite his hours, a Savage said to him, "I see that thou art going to pray to God; withdraw into yonder little corner, it will be more convenient for thee, I also will pray to him," and thereupon he began to say his prayers very seriously. His brother corrected him [252 i.e., 248] when he did not say them aright. "I am not very well instructed yet," he said, "but I shall be, in time." The Father returned very much consoled, and told us, among other things, that he had a little girl at catechism who took a peculiar pleasure in waiting upon and carrying to the Frenchmen what they needed,—doing this so earnestly and cheerfully that they were surprised.

The same day, toward evening, a troop of little Savages, boys and girls, came rushing into our house to spend the night there; these poor children trembled

ennemis les Hiroquois, nous leur diſmes que nous receurions les garçons, mais que les filles ne couchoient point en nos maiſons, ces pauures petites Sauuages ne vouloient point ſortir, enfin nous nous auiſaſmes de prier Monſieur Gand de les receuoir, ce qu'il fit fort volontiers les faisãt dormir aupres d'vn bon feu. Ils firent le meſme quelque autre fois, & touſjours nous prenions les garçons & les filles ſe retiroient en la chambre de Monſieur Gand, les matins nous les faiſions prier Dieu, & les renuoions fort contens.

Le 2. iour de Mars. Monſieur le Gouuerneur alla viſiter vn lac eſloigné enuiron quatre [253 i.e., 249] lieuës de kebec. Il ne trouua point la d'autre hoſtellerie que la neige. Monſieur Gand & autres l'accompagnerent. Comme le froid eſtoit fort vehement, nous auions peur que la nuit n'endommageaſt leur ſanté, car il la fallut paſſer entre le feu & la neige ſoubs le grand toict ou la grande voûte du Ciel, mais ils reuindrent ſans autre mal qu'vne grande laſſitude. C'eſt vn grand trauail que de cheminer ſur la neige, notamment quand on ny eſt pas accouſtumé. Si ce lac fit du mal en le cherchant, il fit du bien eſtant troué, & en fera encor. Monſieur le Gouuerneur y fit peſcher ſoubs la glace pendant le careſme, on y prit quelques carpes & des truites ſaumonées dont il fit pluſieurs preſens aux vns & aux autres, car il n'a rien à ſoy.

Le 9. du mois d'Auril, vn Sauuage admiré de ſes gens pour eſtre grand mangeur, nous rencontrant le Pere de Quen & moy dãs les cabanes ſe voulut vanter de ſes proüeſſe de gueule. I'ay nous diſoit-il, mangé en vn feſtin la longueur de deux braſſes de greſſe

from fear of their enemies, the Hiroquois. We told them that we would receive the boys, but that girls did not sleep in our houses; these poor little Savage girls were loth to depart, so we finally decided to ask Monsieur Gand to receive them, which he did willingly, having them sleep near a good fire. They did the same thing at other times; and we always took the boys, and the girls withdrew to Monsieur Gand's room. In the morning we had them offer prayers to God, and sent them away well satisfied.

On the 2nd day of March, Monsieur the Governor went to visit a lake about four [253 i.e., 249] leagues from kebec. He found no other hotel there than the snow. Monsieur Gand and others accompanied him. As the cold was intense, we were afraid they might injure their health during the night, for they were compelled to pass it between the fire and the snow, under the great roof or mighty vault of Heaven; but they returned without other ill than excessive fatigue. It is hard work to make one's way over the snow, especially if one is not accustomed to it. If this lake gave us trouble in seeking it, it was a blessing when found, and will be a still greater one. Monsieur the Governor had some fishing done there under the ice during lent, when some carp and salmon trout were caught, of which he made presents to various persons, for he cares for nothing for himself.

On the 9th of the month of April a Savage, admired by his people as a great eater, meeting Father de Quen and me among the cabins, tried to boast of the prowess of his jaws. "At one feast," he said to us, "I have eaten a quantity of Bear's grease two brasses long and more than four finger-lengths wide."

d'Ours, large de plus de quatre doigts. Il s'imaginoit que nous l'admireriõs, mais il fut bien eſtonné quand nous luy repartiſmes qu'il ſe glorifioit d'eſtre deuenu loup, c'eſt la [254 i.e., 250] gloire d'vn loup, & non d'vn homme, luy diſmes nous, de manger beaucoup. Si tu diſois que tu as fait artiſtement vn canot, vn loup ne te diſputeroit pas cette loüange; mais ſi tu te glorifie de manger, tu es moins qu'vn loup, & qu'vn chien. Tous les autres ſe mirent à rire & mon pauure homme demeura tout confus.

Le 16. du meſme mois d'Auril, pluſieurs Sauuages eſtans retournez des terres, ſe raſſemblerent ſelon leur couſtume ſur le bord du grand fleuue, *Makheabichtichiou* nous en amena ſix ou ſept des principaux pour entendre parler de noſtre doctrine; eſtans aſſis & aiains [*sc.* aians] petuné, car c'eſt par là qu'ils commancent & finiſſent la plus part de leurs actions. Ie leur touchay trois points. L'vn de leur vaine creance refutant leur reſueries, l'autre de la verité d'vn Dieu, & le troiſieſme de ſa iuſtice, que ie taſchois de prouuer par raiſons naturelles. Le plus apparent d'entre eux m'aiant eſcouté fort attentiuement, me repartit que pour leur doctrine. Ils n'en auoient pas ſi grande certitude & ny eſtoient pas beaucoup attachez; en effet quãd on leur apporte quelque raiſon qui renuerſe leur creance, ils ſont les premiers à ſe rire de la ſimplicité de leurs aieuls d'auoir creu des badineries & des puerilitez.

[255 i.e., 251] Quand aux autres points de l'vnité d'vn Dieu & de ſa iuſtice. Il repartit que leurs eſprits ne pouuoiẽt pas atteindre iuſques à ces cognoiſſances, qu'ils n'auoient pas aſſez de iugemẽt pour diſcerner ce qui arriuoit apres la mort. La deſſus

He imagined that we would admire him; but he was much astonished when we answered that he was boasting of having become a wolf,—it is the [254 i.e., 250] boast of a wolf, and not of a man, we told him, to eat a great deal. "If thou hadst said that thou hadst skillfully fashioned a canoe, a wolf would not dispute with thee this praise; but, if thou gloriest in eating, thou art less than a wolf or a dog." All the others began to laugh, and my poor man was much embarrassed.

On the 16th of the same month of April, many Savages, having returned from the interior, assembled, according to their custom, upon the banks of the great river. *Makheabichtichiou* brought six or seven of their principal men to us, to hear our doctrine explained. After being seated and having smoked their pipes, for it is thus they begin and end the greater part of their operations, I spoke to them regarding three points: One, their chimerical belief, refuting their vague notions; another, the reality of a God; and the third, his justice, which I tried to prove by natural reasons. The most prominent one among them, having heard me very attentively, replied that, as to their doctrine, they did not have so much certainty about it, nor were they greatly attached to it. In fact, when one propounds to them some argument that overthrows their belief, they are the first to laugh at the simplicity of their forefathers for having believed such absurdities and childish notions.

[255 i.e., 251] As to the other points, the unity of a God, and his justice, he replied that their minds could not attain to such knowledge, that they had not enough judgment to discern what happened after

*Makeabichtichiou* ſe mit à diſcourir ſur ce que nous auiõs enſeigné aux Sauuages qui auoient paſsé l'hiuer aupres de nous.

Il expliqua la creation de l'homme, l'inondation du monde arriuée pour les pechez des hommes, comme l'vniuers s'eſtoit repeuplé par Noë & par ſes enfans, comme tous les hommes mourroient & reſſuſciteroient. Que le Ciel gardoit de tres grands biens pour les bõs, & qu'il y auoit d'horribles ſupplices preparee pour les meſchans. Que Dieu defendoit la poligamie, que ſi on quittoit ſa femme, on n'en pouuoit reprẽdre vne autre, qu'il ne falloit ny tüer, ny deſirer la mort à perſõne, qu'il ne falloit faire aucun cas des ſonges, qu'il falloit quitter ces tambours & autres tintamarres qui ne ſeruoiẽt de rien, qu'il ne falloit point faire de feſtins à tout manger, que ceux qui croient en Dieu ſont protegez contre les ſorciers. Ils approuuerent la pluſpart de tous ces articles. Mais pour le regard des femmes ils reſpondirent que les ieunes gens [256 i.e., 252] ne s'accorderoient pas aiſément à cette doctrine. En fin ils conclurẽt comme les Atheniens nous t'entendrons encor vne autrefois diſcourir ſur ce ſujet.

Le 17. du meſme mois deux Sauuages eſtans de l'autre coſté du grand fleuue & voulans paſſer à kebec furent ſi bien enuironnez de glaces, que les marées font monter & deſcendre quelquefois en tres grand quantité que leur canot eſtant briſé ils coulerent à fond, & furent noiez. L'vn deux eſtoit homme fort paiſible, & qui aimoit beaucoup les François, ſur la fin du mois du may on retrouua l'vn de ces deux corps qui flottoit ſur la riuiere. Le meſme iour que ces pauures miſerables ſe perdirent, le ſieur Nicolet &

death. Thereupon *Makeabichtichiou* began to talk about what we had taught the Savages who had passed the winter near us.

He explained the creation of man, the inundation of the world caused by men's sins, how the universe was repeopled by Noah and his children, how all men would die and be again brought to life. He said that Heaven kept very great blessings for the good, and that there were horrible punishments prepared for the wicked; that God forbade polygamy, that if a man left his wife he could not take another; that we must neither kill nor desire any one's death; that no importance should be attached to dreams; that those drums and all the other uproar, which amounted to nothing, must be given up, that eat-all feasts must not be given, that those who believe in God are protected against sorcerers. They approved the greater part of all these points; but, in regard to women, they replied that the young men [256 i.e., 252] would not readily agree to this doctrine. Finally they concluded, as did the Athenians, "We will hear thee again, another time, discourse upon this subject."

On the 17th of the same month, two Savages being on the other side of the great river, and wishing to cross over to kebec, were so entirely surrounded by blocks of ice, which the tides cause to drift up and down sometimes in great masses, that their canoe was shattered, and they sank to the bottom and were drowned. One of them was a very peaceable man, and was greatly attached to the French. Towards the end of the month of May, one of these two bodies was found floating upon the river. The same day that these poor wretches perished, sieur Nicolet and some of our Frenchmen, who were coming down from the

quelques vns de nos Francois deſcendans des trois Riuieres penſerent tomber dans le meſme deſaſtre. Ils trouuerent le grand fleuue encor glacé ou embarraſſé de glaces deuant eux & par derriere il en venoit vne ſi grande quantité qu'ils furent contrains de ſortir de leur canot, & de ſe ietter ſur des glaces. Dieu voulut qu'ils en trouuaſſent d'aſſez fermes pour ſe ſauuer mais auec beaucoup de peine & de trauail.

Le 24. vn Capitaine de Tadouſſac paſſant par Kebec pour aller à la guerre alla ſalüer [257 i.e., 253] Monſieur le Gouuerneur qui luy fit quelques preſens, puis nous l'enuoia pour entendre quelque choſe de noſtre ſaincte foy. Ce bon homme de-ja âgé trouuoit nos maximes fort raiſonnables, il nous promit qu'il nous reuiendroit voir. Deux iours apres il nous vint dire qu'il eſtoit ſur ſon depart, nous ſuppliant de le mener au fort, pour prendre congé de ſon amy, c'eſt ainſi qu'il nommoit Monſieur le Gouuerneur. Le Pere de Quen & moy, le conduiſismes; eſtant entré il ſe ietta incontinent ſur ſes propres loüanges, diſant qu'en ſa preſence tout eſtoit paiſible à Tadouſſac. il fit vne grande enumeration des peuples de ce païs cy, & pour concluſion proteſta qu'il ny en auoit point de ſi poſez & de ſi raſſis qui luy & ſes gens. Prenant vn craion en main le nous dépeignit le pays des Hiroquois où il alloit. Voila, diſoit-il, le fleuue qui nous doit mener dans vn grand lac, de ce lac nous paſſons dans les terres de nos ennemis, en cét endroit ſont leurs bourgardes. Quand ce Capitaine fut ſorty du fort ie luy dis *Nikaniş*, ie n'ay pas bonne opinion de voſtre guerre, ie crains quelque mal-heur contre vous autres. pourquoy cela me dit-il. vous menez auec vous vn meſchant homme, c'eſt vn ſorcier qui

three Rivers, came near experiencing the same disaster. They found the great river still frozen or clogged by ice in front of them, and behind them it appeared in so great quantities that they were compelled to leave their canoe and leap upon the ice. God willed that they should find some of it firm enough to save themselves upon, but with a great deal of hardship and effort.

On the 24th, as a Captain from Tadoussac was passing through Kebec on his way to war, he went to salute [257 i.e., 253] Monsieur the Governor, who gave him a few presents, and then sent him to us to learn something about our holy faith. This good man, already old, found our maxims very reasonable, and promised that he would come back and see us. Two days later, he came to tell us that he was about to depart, and begged us to take him to the fort to take leave of his friend,—thus he called Monsieur the Governor. Father de Quen and I accompanied him; having entered, he began immediately to sound his own praises, saying that when he was present all was peaceful at Tadoussac. He enumerated at length the peoples in that country, and in conclusion protested that there were none of them so quiet and steady as he and his tribe. Taking a pencil in his hand, he sketched the country of the Hiroquois where he was going, "Here," said he, "is the river which is to take us into a great lake; from this lake we pass into the land of our enemies; in this place are their villages." When this Captain had left the fort, I said to him, "*Nikanis*, I have not a good opinion of your war; I fear some misfortune will happen to you." "Why so?" he asked. "You are taking with you a wicked man, a sorcerer, who has mocked

s'eſt mocqué de celuy qui à tout fait. [258 i.e., 254] Hier eſtant tombé en diſcours auec luy, il blaſphema diſant que Dieu ne ſçauroit empeſcher le ſuccez de voſtre guerre, voila pour vous perdre. Si vous eſtes tuez il s'en faudra prendre à luy, ſi tu me croisois tu le renuoirois à Tadouſſac. Ce pauure hõme qui n'apprehende pas les iugemens de Dieu me reſpondit, il n'a point d'eſprit, ie luy diray qu'il fait mal. Ce n'eſt pas aſſez luy fis-je, s'il eſtoit François on le mettroit à mort, car ſi nous protegions les ennemis de Dieu, il ſe faſcheroit contre nous. Cela ne fit pas beaucoup d'Impreſſion ſur ſon eſprit, ils s'en allerent donc auec quelques Algonquins pour chercher quelque pauure miſerable à l'eſcart, mais Dieu les chaſtia. Comme ils virent vn Hiroquois ils le pourſuiuirent ſi bien qu'ils s'engagerent ſans ordre dãs leur païs. La terre eſtoit tout en feu & la fumée déroboit la veuë de ceux qui bruſloient où fumoient leurs chãps ſelon leur couſtume; au bruit de cét homme qui fuioit les autres accoururent, & voians leurs ennemis mettent la main aux armes, enuironnent vne partie de ces pauures miſerables, les tüent à coups de fleſches, en prennent quelques vns, auſquels ils feront ſouffrir d'eſtranges cruautez, les autres ſe ſauuent à la courſe. L'vn deux eſtant de retour [259 i.e., 255] me dit qu'en ſe ſauuant il auoit eſté cinq iours ſans manger & ſans dormir, qu'il eſtoit nud cõme vn ver & qu'il ramoit nuict & iour. Vn autre ne pouuant retourner ſur ſes pas, les Hiroquois luy fermant le paſſage tire plus auant dans leur païs; la nuict venant il repaſſe à la dèrobee pres de leur bourgade, les entend crier & hurler de ioye bruſlans ſes compagnons, ce qui augmenta tellement ſa peur qu'il ſe ietta dans vn

at him who made all. [258 i.e., 254] I fell into conversation with him yesterday, and he blasphemed, saying that God could not prevent the success of your war; this is enough to ruin you. If you are killed, the blame must be laid at his door; if thou dost believe me, thou wilt send him back to Tadoussac." This poor man, who does not understand the judgments of God, answered, "He has no sense, I shall tell him that he is doing wrong." "That is not enough," I replied; "if he were French, he would be put to death; for, if we protected the enemies of God, he would get angry at us." This did not make much Impression upon his mind, and he went off with some Algonquins to find some poor wretch alone; but God chastised them. Seeing an Hiroquois, they pursued him so far that, in disorder, they penetrated into the enemy's country. That region was all on fire, and the smoke hid from view those who were, according to their custom, setting the fires with which the fields were smoking. At the noise made by this man who fled, the others rushed forward and, seeing their enemies, seized their weapons, surrounded part of these poor wretches, and killed them with their arrows; they captured some, who will be made to suffer extraordinary cruelties. The others saved themselves by flight. One of them, having returned, [259 i.e., 255] told me that in escaping he had been five days without eating or sleeping, that he was as naked as a worm, and that he was paddling night and day. Another, not being able to retrace his steps, as the Hiroquois closed the way, advanced farther into their country; night coming on, he stole quietly back past their village, where he heard their cries and shouts of joy while they were burning his

fleuue, le trauerſa à la nage, fuit tãt qu'il peut. Il auoit ietté ſa robe pour eſtre plus leger, ſi bien qu'il eſtoit tout nud. Au bout de neuf iours il arriue aux trois Riuieres, raconte à ſes gens qu'il n'a point mangé pendant tout ce temps-là, que la nuit il ne prenoit qu'vn peu de ſommeil ramaſſant des feuilles ſeiches de l'an paſsé, dans leſquelles il s'enſeueliſſoit naiant point d'autres habits. Il prit vn bout d'eſcorce qu'il accommoda en forme de canot voguant la deſſus, auec plus de peur de ſes ennemis que du naufrage; ſe trouuant dans le grand lac de Champlain, & le vent l'empeſchant d'auancer, il ſe mit à terre, continuant ſon chemin dans les halliers & dans les ronces des bois, ſi bien qu'il auoit les jambes toutes en sãg, & découpees cõme ſi on luy eut tailladées auec [260 i.e., 256] des couſteaux. Ie le vis moy meſme par apres à *K*ebec où il me racompta tout cela. A meſme temps que ces pauures fuiarts furent retournez à *K*ebec ie rencontray dans les cabanes, le ſorcier blaſphemateur qui ne s'eſtoit pas ietté bien auant dans la meſlée, aiant tourné viſage des premiers, ie luy dis publiquement deuant tous ſes gens qu'il eſtoit cauſe de leur deroute, qu'il auoit fait mourir ſes compatriotes, que ie l'auois excité à demander pardon a Dieu de ſon blaſpheme & qu'il ne m'auoit pas voulu croire. Ton Capitaine ne t'aiant pas voulu chaſſer de ſa compagnie eſt mort en ta place, c'eſt toy qui l'as maſſacré, donne toy bien de garde de plus parler comme tu as fait, l'amour que ie te porte me faiſoit donner vn bon auis, mais tu ne las pas voulu ſuiure. Ce pauure miſerable ne dit pas vn ſeul mot, mais vn autre prenãt la parole l'excuſa diſant, il ne fera plus cela, il ne cognoiſſoit point celuy qui à tout fait. Le P. du marché

companions; this so greatly increased his terror that he leaped into a river, swam across it, and fled as fast as he could. To be lighter, he had thrown away his robe, so he was entirely naked. At the end of nine days he reached the three Rivers, where he told his people that he had eaten nothing during all that time, and that at night he only took a little sleep upon a pile of last year's dry leaves, with which he covered himself, having no other clothes. He took a piece of bark which he shaped in the form of a canoe, and floated upon it, with more fear of his enemies than of shipwreck. Finding himself in the great lake of Champlain,[17] and the wind preventing his progress, he landed and continued his way through the thickets and brambles of the woods, so that his legs were covered with blood, and lacerated as if they had been gashed with [260 i.e., 256] knives. I myself saw him afterwards at Kebec, where he related all this to me. At the same time that these poor stragglers were returning to Kebec, I encountered among the cabins the blasphemous sorcerer, who had not taken the foremost place in the fight, but had been one of the first to retreat. I told him publicly before all his people that he had been the cause of their defeat, that he had caused the death of his countrymen; that I had urged him to ask God's pardon for his blasphemy, and he had not been willing to believe me. "Thy Captain, not having wished to banish thee from his company, has died in thy place, it is thou who hast slain him; be very careful to talk no more as thou hast done; the love I bear thee caused me to give thee good advice, but thou hast not been willing to follow it." This poor wretch did not say a word; but some one else, beginning to speak, excused him,

eſcriuit en ce tẽps là au Pere Lallemant, des trois Riuieres, que c'eſtoit choſe lugubre de voir arriuer ces pauures guerriers. Voicy comme il parle. Ils retournerent hier de leur guerre, non point chantans comme ils firent l'an paſſé, mais tellement abbatus de due[il & de tr]iſteſſe, [261 i.e., 257] qu'ils n'auoient pas le courage de tirer leurs canots hors de l'eau, non plus que leurs fẽmes qui faiſoient retentir le riuage de leurs triſte & lugubres lamẽtations. Les deux Capitaines qui les conduiſoient, ont eſté tuez dans le combat. Tous deux ſont à regretter, mais particulierement celuy de la nation Algonquine, qui nous aimoit, & qui ſembloit ſe vouloir faire inſtruire. Il auoit hyuerné pres de nous, & nous auoit permis de baptiſer ſa femme, & de l'inhumer apres ſa mort en noſtre cimetiere auec les ceremonies de l'Egliſe, elle eſt bien-heureuſe comme nous croions, & luy bien miſerable. Voilà ce qu'en eſcriuit le Pere.

I'ay appris que le Capitaine de Tadouſſac ſe comporta fort vaillamment, car ſe voiant inegal en nombre, & en force à ſes ennemis. Il dit à ſes gens, retirez-vous, & ſauuez vos vies, pendant que ie ſouſtiendrai l'effort du combat mourant pour vous. Il fut bien-toſt obei des plus coüards aiant reçeu vn coup de fleche dans la cuiſſe il tomba par terre, mais ſe mettant ſur ſes genoux il ſe defendit long temps auec ſon eſpée; ſi fallut-il à la fin perdre la vie.

Le Pere Buteux adiouſte quelques particularitez. Ie ne vous mande rien, dit-il, de la [262 i.e., 258] mort des guerriers, ceux qui vous vont voir vous raconteront comme la choſe s'eſt paſſée. C'eſt choſe pitoiable de les voir dans leurs cabanes, ils ne retournerent pas en trouppe comme l'an paſſé, les canots

saying, "He will never do that again; he does not know him who made all." Father du marché wrote at this time to Father Lallemant, from the three Rivers, that the return of those poor warriors was a very mournful sight. This is the way he speaks: "They returned yesterday from their war, not singing as they did last year, but so cast down with mourning and sadness [261 i.e., 257] that they had not the spirit to draw their canoes out of the water, nor did their wives, who made the shores resound with their sad and mournful lamentations. The two Captains who led them were both killed in the battle. Both are to be regretted, but especially he of the Algonquin nation, who loved us, and who seemed inclined to receive instruction. He had passed the winter near us, and had permitted us to baptize his wife, and to bury her after her death, in our cemetery, with the ceremonies of the Church. She is blest, as we believe, and he is very miserable." This is what the Father wrote about them.

I have learned that the Captain of Tadoussac bore himself very bravely; for, when he saw that they were unequal in number and strength to the enemy, he said to his people, "Retreat and save your lives, while I bear the brunt of the fight, dying for you." He was immediately obeyed by the most cowardly; having received an arrow in his thigh, he fell to the ground; but getting upon his knees, he defended himself a long time with his javelin; yet at last he had to lose his life.

Father Buteux adds some particulars: "I send you no account," he says, "of the [262 i.e., 258] death of the warriors; those who are coming to see you will describe how the affair took place. It is pitiful

deſcẽdoient les vns apres les autres tous debandez. Il y en eut vn qui vint deuant les autres donner aduis de ce deſaſtre, il crioit d'vne voix lugubre, à peu pres comme ceux qui recommandent les treſpaſſez en France, il nomma par leur propre nom, tous ceux qui eſtoiẽt morts ou pris des ennemis. Ils auoient tuez quelques animaux en chemin, leurs canots eſtoient remplis de chair, mais ils eſtoient ſi abbatus, que cette viande demeuroit là ſans que perſonne l'emportaſt. Eſtans entrez dans leur cabanes, ils furent quelque temps dans vn morne ſilence, puis l'vn d'eux prenant la parolle racompta toute la Cataſtrophe. Ils dirent que les Hiroquois n'eſtoiẽt qu'à quatre iournées des trois Riuieres, & qu'il en eſtoit venu cét Hyuer vne trouppe de cent cinquante, qui s'approcherent pres de l'habitation des François, enuiron de deux iournées, ce qu'ils recogneurent aux petits baſtons, qu'ils attachent à vn arbre, pour faire cognoiſtre à ceux qui paſſeront par là combien ils eſtoient en nombre.

Le 27. Vn Capitaine des Montagnez me [263 i.e., 259] vint trouuer auec *Makeabichtichiou*, me priant d'aller auec eux, trouuer Monſieur le Gouuerneur pour parler de leurs affaires, ie les accompagnai, ce dernier print la parole & dit. Qu'ils auoient appris de leur Capitaine deffunt, qu'en vne aſſemblée qui ſe fit de leur nation auec les François, il y a quelques années, que Monſieur de Champlain leur promit de les aider à fermer vne bourgade aux trois Riuieres, à defricher la terre, a baſtir quelques maiſons; qu'ils auoient ſouuent penſé à cela, & qu'ils eſtoient reſolus, du moins vne partie d'entre-eux, de s'arreſter là, & de viure paiſiblement auec les François. Nous auons,

to see them in their cabins; they did not return in a body, as they did last year, but the canoes came down one after the other, all in confusion. One of them came ahead of the others to announce the disaster, who cried out in a mournful voice, very much like those who commend the departed in France, mentioning by name all those who were dead, or captured by the enemy. They had killed some animals on the way, and their canoes were filled with meat; but they were so dejected that this food remained there without being removed by any one. Having entered their cabins, they remained for some time in a mournful silence; then one of them, beginning to speak, described the whole Catastrophe. They said that the Hiroquois were only four days' journey from the three Rivers, and that a troop of one hundred and fifty of them had come this Winter to within about two days' journey of the French settlement; they had learned this from the little sticks which they fasten to a tree to make known to those who shall pass that way how many of them there were.

On the 27th, a Captain of the Montagnez [263 i.e., 259] came with *Makeabichtichiou* to see me, requesting that I go with them to see Monsieur the Governor, to speak with him about their affairs; I accompanied them. The latter opened the conversation, saying that they had learned from their dead Captain that, in an assembly which had been held by their nation with the French some years before, Monsieur de Champlain had promised to help them enclose a village at the three Rivers, to clear the land, and to build some houses; that they had often thought about it, and that they had resolved, at least a part of them, to locate there, and to live in peace with the

diſoit-il, deux puiſſans ennemis qui nous perdent, l'vn eſt l'ignorance de Dieu qui tuë nos ames, l'autre ſont les Hiroquois; qui maſſacrent nos corps, ils nous contraignent d'eſtre vagabonds, nous ſommes comme vne graine qui ſe ſeme en diuers endroits, ou pluſtoſt comme la pouſſiere emportée du vent, les vns ſont enterrez d'vn coſté, les autres de l'autre, le païs nous va manquer, il n'y à quaſi plus de chaſſe proche des François, ſi nous ne recueillons quelque choſe de la terre, nous nous allons perdre. Voiez vous autres, diſoit-il, ſi vous nous deſirez ſecourir, ſelon la [264 i.e., 260] promeſſe qu'en à fait deffunct Monſieur de Champlain.

Monſieur le Gouuerneur demanda là deſſus au ſieur Oliuier, & au ſieur Nicolet, qui eſtoient preſens, s'il eſtoit vray que Monſieur de Champlain leur eut fait cette promeſſe. Ils reſpondirent qu'en effet, Monſieur de Champlain leur auoit dit, qu'auſſi toſt que l'habitation des trois Riuieres ſeroit baſtie, qu'on les ſecoureroit. Or cõme ie m'eſtois trouué en cette aſſemblée, ie priai Monſieur le Gouuerneur de me laiſſer reſpondre aux Sauuages, ce que m'aiant accordé, ie leur dy qu'ils oublioient vne partie de ce qui fut conclud en cette aſſemblée. Ils repartirent qu'ils n'auoient pas la plume en main comme nous, pour conſeruer ſur le papier, la memoire de ce qui ſe traittoit parmi eux. Ie leur dy donc qu'on leur auoit promis le ſecours qu'ils diſoient, pourueu qu'ils ſe rendiſſent ſedentaires & qu'ils donnaſſent leurs enfans pour eſtre inſtruits, & eſleuez en la foy Chreſtienne. Monſieur le Gouuerneur aiant ouy cela, leur fit teſmoigner qu'ils eſtoit preſt de garder les conditions de ſon coſté, pourueu qu'ils vouluſſent executer celles

French. "We have," said he, "two powerful enemies who are destroying us,—one is ignorance of God, which is killing our souls; the other is the Hiroquois, who are slaughtering our bodies; they force us to be wanderers. We are like seeds which are sown in divers places, or rather like grains of dust scattered by the wind,—some are buried in one place, some in another. The country is failing us; there is now scarcely any more game in the neighborhood of the French. Unless we reap something from the earth, we are going to ruin. Consider, you people," said he, "whether you wish to help us, according to the [264 i.e., 260] promise made to us by the late Monsieur de Champlain."

Thereupon Monsieur the Governor asked sieur Olivier and sieur Nicolet, who were present, if it were true that Monsieur de Champlain had made this promise. They answered that, in fact, Monsieur de Champlain had told them that, as soon as the settlement at the three Rivers was founded, they would be assisted. Now, as I was present at that assembly, I begged Monsieur the Governor to let me answer the Savages; this being granted to me, I told them that they were forgetting part of what had been decided at that meeting. They replied that they had not the use of the pen, as we had, to preserve upon paper the remembrance of what was discussed among them. Then I told them that the help which they mentioned had been promised to them, provided they would become sedentary, and would give their children to be instructed and reared in the Christian faith. When Monsieur the Governor heard this, he assured them that he was ready to abide by these conditions on his side, provided they would carry out

qui les concernoient. Ils donnerent à cognoiſtre qu'ils en eſtoient contens, [265 i.e., 261] mais qu'ils euſſent eſté bien aiſes qu'on eut inſtruits leurs enfans aux trois Riuieres. On leur repliqua, qu'on y baſtiroit, qu'en attendant il les laiſſaſſent à Kebec, & qu'auſſi toſt que le Seminaire ſeroit dreſſé aux trois Riuieres, qu'on les y meneroit. *Makheabietichiou*, dit que pour luy, il s'accorderoit aiſément à ce que nous deſirions, mais qu'il falloit ſçauoir quel eſtoit le ſentiment des autres ſur ce poinct, & qu'ils en parleroient par entre eux. Pour moy, diſoit-il, ie teſmoigne encor publiquement que ie veux croire en Dieu, pluſieurs de mes compatriotes me diſent aſſez que le Pere le Ieune nous veut perdre, qu'il commẽce de commander parmi nous, qu'il ordonne deſia du nõbre de femmes que nous deuons tenir. A tous cela ie reſpons, que ie trouue bon tout ce qu'il enſeigne, que nous nous perdons nous meſmes, & qu'il ne nous ſçauroit arriuer plus de mal qu'il nous arriue tous les iours, puiſque nous mourons à tous momens. Depuis que i'ay preſché parmy eux, qu'vn hõme ne deuoit tenir qu'vne femme. Ie n'ay pas eſté bien venu des femmes, leſquelles eſtant en plus grand nombre que les hommes, ſi vn homme n'en peut eſpouſer qu'vne, les autres ſont pour ſouffrir; c'eſt pourquoy cette doctrine n'eſt pas conforme [266 i.e., 262] a leur affection. O que la chair & le ſang ont de peine a gouſter Dieu!

Pour reuenir a mon diſcours quand ce Capitaine & *Makheabihtichiou*, furent de retour aux cabanes, ils declarerent tout ce qui s'eſtoit paſſé deuant Monſieur le Gouuerneur. Les viellards c[on]clurent tous qu'il ſe falloit mettre à defricher, & ſe ſeruir du ſecours

those which concerned them. They expressed their satisfaction with this, [265 i.e., 261] but said they would have been very glad to have had their children instructed at the three Rivers. They were told that a house would be built there; but that, in the meantime, they should leave the children at Kebec, and that as soon as the Seminary was ready at the three Rivers, they would be sent there. *Makheabietichiou* said that, as for him, he would readily grant what we desired, but they must find out the feeling of the others upon this subject, and that they would speak of it among them. "As for me," he said, "I again declare publicly that I wish to believe in God; some of my countrymen often tell me that Father le Jeune is trying to ruin us, that he is beginning to command among us, that he already dictates the number of wives we are to have. To all this I reply that I am very well pleased with his information,—that we ourselves are being ruined, that no more harm could happen to us than is happening every day, for we are dying every moment. Since I have been preaching among them that a man should have only one wife I have not been well received by the women; for, since they are more numerous than the men, if a man can only marry one of them, the others will have to suffer. Therefore this doctrine is not according [266 i.e., 262] to their liking." Oh how hard it is for flesh and blood to enjoy God!

To return to my subject. When this Captain and *Makheabihtichiou* returned to their cabins, they explained all that had taken place in the presence of Monsieur the Governor. The old men all decided that they ought to begin to clear the land and avail themselves of the help of the French, yet they must

des François, neantmoins qu'il falloit attendre que *Tchimiouiriniou*, l'vn de leurs Capitaines fut arriué. Quand ils declarerent qu'il falloit mettre leurs enfans parmy nous, ils eurent diuers ſentimens, les vns en eſtoiẽt contens, les autres non. Quelques Algonquins dirent que ceux qui ſe ioignoient auec nous mouroient. Vn vieillard Montagnez parla la deſſus en ces termes: Deuãt que les robbes noires vinſſent en ce païs cy, les François mouroient fort ſouuent, depuis qu'ils ſont arriuez, ils ne meurent plus, & nous au contraire nous mourons, il faut qu'ils ſçachent quelque choſe qui conſerue leur nation. Vn autre tira de là vne bonne concluſion, ſi depuis qu'ils ſont auec les François, les François ne meurent plus, il eſt croiable que s'ils auoient nos enfans, qu'ils les empeſcheroient auſſi de mourir, car nous voions qu'ils aiment la ieuneſſe. Bref l'vn [267 i.e., 263] d'eux prit reſolution de nous amener deux de ſes garçons. Si en ce temps là nous euſſions eu des hommes pour les ſecourir, & des viures pour nourrir leurs enfans, nous les euſſions, peut-eſtre, fait reſoudre a nos volõtez. Mais comme nous eſtions foibles de viures & d'hommes, le païs n'eſtant pas encor en eſtat (comme i'ay deſia dit) de faire cette depenſe à leur occaſion, nous ne preſſiõs point: bien marris neãtmoins de laiſſer perdre vne ſi belle occaſion. C'eſt choſe pitoiable, ie ne le ſçaurois dire aſſez ſouuent, que le bien ſpirituel de ces pauures barbares, ſoit retardé par le deffaut du temporel.

Le 1. iour de May, Monſieur le Gouuerneur fit dreſſer deuant l'Egliſe vn grand arbre enrichi d'vne triple courõne, au bas de laquelle il y auoit trois grands cercles l'vn ſur l'autre, enrichis de feſtons,

wait until *Tchimiouiriniou*, one of their Chiefs, arrived. When they declared that they must place their children among us, there were different opinions about it,—some were satisfied to do so, others were not. Some of the Algonquins said that those who united with us died. Thereupon an old Montagnez spoke in these terms: "Before the black robes came to this country, many of the French died; but since these came they do not die, and, on the contrary, we die; it must be that they know something which preserves their nation." Another drew therefrom a good conclusion; "If, since they have been with the French, the French die no more, it is to be supposed that, if they had our children, they would prevent them also from dying, for we see that they love children." In short, one [267 i.e., 263] of them decided to bring us two of his boys. If at that time we could have furnished them with men to help them, and had had food to nourish their children, we might, perhaps, have made them pliant to our wishes. But as we were short of food and men, the country not yet being in a condition (as I have already said) to incur this expense for their sakes, we did not urge them,—very sorry, nevertheless, to let go so fine an opportunity. It is a pitiable thing, I cannot repeat it too often, that the spiritual welfare of these poor barbarians should be retarded by the lack of temporal resources.

On the 1st of May, Monsieur the Governor had a long pole erected in front of the Church, ornamented with a triple crown, below which there were three large circles, one above another, adorned with festoons, and bearing these three beautiful names written as upon an Escutcheon, *Jesus*, *Maria*, *Joseph*. It

qui portoient ces trois beaux noms eſcrits, comme dans vn Ecuſſon, *Ieſus Maria Ioſeph.* C'eſt le premier May dont la nouuelle France ait honoré l'Egliſe. Il fut ſalué d'vne eſcoüade d'harquebuſiers qui le vindrent entourer. Les ſoldats en planterent vn autre deuant le fort, portant vne couronne, ſous laquelle on appliqua les armes du Roy, de Monſieur le Cardinal, [268 i.e., 264] & de Monſieur noſtre Gouuerneur.

Le 3. du meſme mois, quelques Sauuages nous venans voir, dirent qu'on leur auoit raconté qu'vn European de l'Acadie, auoit teſmoigné qu'on manderoit aux François qui ſont en ce païs cy, qu'il enſorcellaſſent tous les fleuues, & toutes les eaux de ces quartiers, afin de faire mourir tous les Sauuages originaires. En effet, diſoient-ils, nous ſentons deſia que les eaux ſont ameres. Ils me prierent fort, que ſi les vaiſſeaux apportoient ces nouuelles, que i'empeſchaſſe ce coup, & que ie leur en donnaſſe aduis. Ces pauures gens ne ſçauent à quoy attribuer la cauſe de leur mort. Le diable les trouble, & les eſpouuante, faiſant tous les ans courir de meſchans bruits parmi eux. Ie leur dis que ſi vn François ſe ſeruoit de ſortilege qu'on le mettroit à mort, qu'ils en deuroient faire de meſme de leurs ſorciers. L'vn d'eux me repliqua fort à propos: Vous autres, vous obeïſſez à vn chef, s'il faiſoit mourir quelque meſchant homme, les autres François ſes parens, n'oſeroient en parler; mais ſi nous tuions vn homme de noſtre nation tant meſchant fut il, & ſes parens, & ſes amis nous tuëroient, & ainſi nous nous perdrions tous. Helas! qui auroit pouuoir d'arreſter les Sauuages, & en [269 i.e., 265] authoriſer l'vn d'eux, pour commander aux au-

is the first May day on which new France has honored the Church. It was saluted by a squad of arquebusiers, who came and surrounded it. The soldiers erected another in front of the fort, bearing a crown, under which they placed the arms of the King, of Monsieur the Cardinal, [268 i.e., 264] and of Monsieur our Governor.

On the 3rd of the same month, some Savages who came to see us said they had been told that a European of Acadia had asserted that word would be sent to the French who are in this country, that they should bewitch all the rivers and the waters of these regions, in order to kill off all the original Savages. "In fact," said they, "we already perceive that the waters taste bitter." They entreated me earnestly, if the ships brought such a message, to prevent this misfortune, and to warn them of it. These poor people do not know to what cause to attribute the mortality among them. The devil worries and frightens them, every year causing evil reports to be circulated among them. I told them that, if a Frenchman used sorcery, he would be put to death; and that they ought to do the same with their sorcerers. One of them replied very aptly, "You Frenchmen, you obey one chief; if he had some wicked man killed, the rest of the French, his relatives, would not dare to talk about it; but if we killed a man of our nation, however wicked he were, both his parents and his friends would kill us, and thus we would all be destroyed." Alas! if some one could stop the wanderings of the Savages, and [269 i.e., 265] give authority to one of them to rule the others, we would see them converted and civilized in a short time.

On the 18th of the same month, I received a letter

tres, on les verroit conuertis & policez en peu de temps.

Le 18. du meſme mois, ie receus vne lettre des trois Riuieres dattée du 16. qui parloit des Sauuages en ces termes. Vne terreur panique ſe ietta Ieudy dernier parmi nos Sauuages, ſur l'apprehenſion qu'ils eurent de la venuë de Hiroquois. Ils prierent qu'on fiſt entrer leurs femmes & leurs enfans dans le fort, pour eſtre en lieu d'aſſeurance. On leur repliqua qu'on leur preſteroit le lendemain matin des pieux pour fermer vne eſpece de bourgade, à l'abri du fort. A peine le Soleil eſtoit-il leué, qu'ils vindrent tous petits & grands pour enleuer ces pieux, ils trauailloient d'vne ſi grande ardeur, les vns portans ces bois aſſez peſans, les autres diſpoſans le lieu où on les deuoit planter, les autres les dreſſant, qu'en moins de quatre heures, ils ſe virent barricadez. Pleuſt à Dieu que la reſolution qu'ils ont de s'arreſter fuſt ſtable, il y auroit bien moien de les inſtruire.

Le 27. du meſme, le P. Buteux me manda ce qui ſuit. Les Sauuages ſe raſſemblans icy, nous iugeaſmes à propos de leur faire feſtin, pour gagner touſiours d'auantage leur affection; nous en inuitaſmes enuiron vne vingtaine, [270 i.e., 266] dont la moitié eſtoit de la nation des *Attikamegues*; les voiant tous aſſis ie leur dis, que puis que les François les traittoiẽt, il falloit auſſi qu'il priaſſent Dieu deuant que de manger, comme faiſoient les François. Alors *Makheabichtichiou*, qui eſtoit l'vn des conuiez, print la parole, & dit à ſes compatriotes: Vous autres qui n'auez point encor eſté inſtruits, vous ne ſçauez pas encor la couſtume des François, ie vous l'enſeignerai: là deſſus il leur expliqua que vouloit dire le benedicité, & me demanda permiſſion de le dire, de-

from the three Rivers, dated the 16th, which spoke of the Savages in these words: "Last Thursday a panic spread among our Savages, caused by their apprehension of the coming of the Hiroquois. They begged that their wives and children might be taken into the fort, to be in a place of safety. They were told that the next morning some stakes would be loaned them, with which to enclose a sort of village under the shelter of the fort. The Sun had scarcely risen when they came, small and great, to carry off these stakes; they worked with so much ardor, some carrying these heavy pieces of wood, others making ready the place where they were to be set in, and others putting them up, that in less than four hours they found themselves barricaded. Would to God that they might adhere to their resolution to settle down; there would be excellent opportunity to instruct them."

On the 27th of the same, Father Buteux sent me the following information: "As the Savages were gathering here, we judged it fitting to give them a feast, to gain still more their affection. We invited about twenty of them, [270 i.e., 266] half of whom were of the nation of the *Attikamegues*.[18] Seeing them all seated, I said to them that as the French were entertaining them, they must, therefore, pray to God before eating, as the French did. Then *Makheabichtichiou*, who was one of the guests, began to speak, and said to his countrymen, 'You who have not yet been instructed, you do not yet know the French custom; I will teach it to you.' Thereupon he explained to them the meaning of the 'benedicite,' and asked my permission to say it before any one should eat. I said it in Latin, and he in the Savage tongue.

uant que perſonne mangeaſt. Ie le dis en Latin, & luy en ſa langue Sauuage. Pendant qu'ils mangeoient, comme ie leur voulus expliquer quelque poincts de noſtre creance, laiſſe moy parler, dit le Sauuage. Là deſſus il leur deduiſit auec telle emphaſe la creation du monde, & de deluge, & pluſieurs autres articles de noſtre foy, que i'en demeurai tout raui, & enuieux d'en pouuoir dire autant. O quelle difference entre vn homme qui parle, & vn enfant qui begaie, non ie ne croi pas que ſi on auoit la perfection de la langue, qu'on n'obtint beaucoup ſur ces peuples. Au reſte ie ne ſçaurois iuger de l'intention de cét homme, mais ie puis aſſeurer qu'il diſoit bien, & qu'il conceuoit ce qu'il diſoit, ie ne ſçai pas s'il le gouſtoit. [271 i.e., 267] Ces barbares ont redoublé leur palliſſade, en plantant vne ſeconde, eſloignée d'vn pied & demy ou enuirõ de la premiere, auec deſſein de remplir ce vuide de faſcines & de terre. Il ſemble qu'ils ſe veulent fortifier tout de bon. Ils ont fait vne ordonnance, que perſonne ne iettaſt aucune ordure dedans leur fort. Ce matin toutes les femmes ſont allées à la Riuiere lauer leur chauderons, & leurs plats ou eſcuelles deſcorces. Il n'y a que deux familles qui ſe ſoient miſes à defricher, celle de *Etinechkaëuat*, & de *Nenaskoumat*. Celuy-cy a deſia plus de demi arpent d'enſemẽcé, il aſſeure qu'il fera vn grand champ l'an prochain, ſi on le peut aider, il a pluſieurs enfans, & de bonne façon; s'ils prennẽt la meſme volonté, ils reüſſiront. Ie luy ay promis toute ſorte d'aſſiſtance, ſelon noſtre petit pouuoir, & par auance ie leur ay fait preſent à tous deux de la graine de bled d'Inde, qu'ils ont ſemé, Dieu leur vueille donner la conſtance. Puis que vos occupatiõs ne vous

While they were eating, as I was trying to expound to them some of the points of our belief, 'Let me speak,' said the Savage. Thereupon he told about the creation of the world, and the deluge, and several other articles of our faith, with so much fluency that I was completely carried away, and envious of his ability to say so much. Oh, what a difference between a man who talks and a child who only stutters! I do not doubt that, if we knew the language perfectly, we might obtain much from these people. While I cannot judge the intentions of this man, yet I can assert that he spoke well, and that he understood what he said; I do not know whether he approved of it. [271 i.e., 267] These barbarians have doubled their palisade, by erecting a second one, distant a foot and a half or thereabout from the first, intending to fill in this space with branches and mud. It looks as if they were trying to fortify themselves in earnest. They have made a regulation that no one shall throw any filth within their fort. This morning all the women went to the River to wash their kettles, and their plates or dishes of bark. Only two families have begun to clear the land, those of *Etinechkaëuat* and *Nenaskoumat*. The latter has already more than half an arpent planted; he declares that he will make a great field next year, if he can get some help; he has several children, and fine-looking ones; if they have the same determination [as good appearance], they will succeed. I have promised him every assistance, in proportion to our limited means; and I have given them both in advance a present of some shelled Indian corn, which they have planted. May God give them steadfastness. Since your occupations do not permit you to

permettent pas de venir ſi toſt, il faut me reſoudre à faire le Catechiſme, mais i'ay peur que mes eſcholiers ne m'entendent pas, la diſcõtinuation des eſtudes, & de la frequentation des Sauuages ma grandemẽt nuit, & ma fait cognoiſtre que ma memoire oublie auſſi aiſement qu'elle apprend facilement.

[272 i.e., 268] Le 6. iour de Iuin, les Sauuages m'enuoierent querir, pour aſſiſter à la mort du petit Ignace qui agoniſoit. Comme nous euſmes eſté là vne eſpace de temps, le P. de Quen & moy, apres auoir fait quelque prieres, nous nous retiraſmes, donnãs parole aux Sauuages que nous retournerions dans quelque temps. A peine fuſmes nous partis que ce pauure petit treſpaſſa. Vne pauure femme Sauuage voiant cela, dit au ſieur Oliuier, que ie me deuois trouuer à ſa mort, pour autant que i'euſſe fait en priant Dieu, que l'ame ne ſe fuſt point deſtournée du chemin du ciel, où nous diſions qu'elle deuoit aller, peut eſtre adiouſtoiſt cette femme, que cette pauure ame s'egarera de ſon chemin, faute d'auoir eſté bien dirigée en partant. Cette ſimplicité monſtre quelque ſorte de creance. Le ſieur Oliuier me racompta vne autre pareille ſimplicité. Vn Sauuage eſtant auec luy, & auec quelques autres de nos François, dans vne Chappelle, les glaces les aians mis en danger de mort: le ſieur Oliuier luy demanda par apres, quelles penſées il auoit dans ce danger. Ie me ſouuenois reſpondit-il, que i'ai ouy dire que les François vont en vn lieu plein de plaiſir apres leur mort. C'eſt pourquoy ie diſois à part moy: Voila qui va [273 i.e., 269] bien, que ie meurs auec eux, car ie ne les quitterai pas, i'y prendrai bien garde, ie tiendrai le meſme chemin qu'eux, apres ma mort.

come soon, I must make up my mind to teach the Catechism, but I am afraid my pupils will not understand me; the discontinuance of my studies and of the visits of the Savages are a great detriment to me, and have taught me that my memory forgets as readily as it learns easily."

[272 i.e., 268] On the 6th day of June, the Savages sent for me to visit little Ignace, who was dying. After we had stayed there a short time, Father de Quen and I, and had offered some prayers, we withdrew, leaving word with the Savages that we would return soon. Scarcely had we departed when this poor little one passed away. A poor Savage woman, when she saw this, said to sieur Olivier that I should have been present at his death, inasmuch as, through my prayers to God, I might have prevented the soul from being turned aside on its way to heaven, where we said it was to go. "Perhaps," added the woman, "this poor soul will wander from its path for lack of having been rightly directed at its departure." This simplicity shows some sort of belief. Sieur Olivier related to me another instance of like simplicity. A Savage being with him and some of our other Frenchmen in a Chapel,[19] the masses of ice placing them in danger of death, sieur Olivier asked him afterwards what his thoughts were in this time of danger. "I remembered having heard," answered he, "that the French go after death to a place full of joy. Hence I said to myself, 'It is [273 i.e., 269] well that I die with them; for I will not leave them, I shall be very careful to take the same route that they do, after my death.'"

On the 12th, some bands of Savages having returned from the interior, they asked me if I would

Le 12. quelques eſcoüades de Sauuages eſtans retournez des terres, me demanderent, ſi ie ne recommancerois pas à les inſtruire. Ie repliquai que ie n'auois pas dequoi leur faire feſtin. Ils repartirent que cela n'importoit pas, qu'ils ne laiſſeroient pas de venir eſcouter, quoy que nous ne leur donnaſſions point à manger. I'en voulus faire l'experience, nous les allaſmes inuiter en leurs cabanes; ils ne manquerent pas de venir. Si bien qu'vn certain iour, ie remarquai des Sauuages de ſept & huict nations qui m'eſcoutoient. La Chappelle eſtoit toute pleine, depuis le haut iuſques en bas, mais le venuë des vaiſſeaux me fait quitter cét exercice.

Le 18. du meſme mois, Monſieur de ſainct Iean deſcendant des trois Riuieres, nous racompta vne hiſtoire gentille, qui fait voir la crainte qu'ont les Sauuages de leurs ennemis. Il diſoit donc qu'eſtant dans vne barque en la Riuiere des Prairies; ils apperceurent vn canot, qui rodoit doucement à l'entour des Iſles, pour voir s'il ne decouuriroit point quelque Hiroquois, auſſi toſt on tira [274 i.e., 270] quelques coups d'harquebuſes pour le faire venir. Le Sauuage qui eſtoit dedans voiant la barque, la vint aborder. Apres qu'on l'eut interrogé ſur diuerſes choſes, on luy demanda s'il ne voudroit point deſcendre aux trois Riuieres, pource que Monſieur de S. Iean, & le ſieur Hertel deſiroient y aller, il reſpondit qu'en effet il voudroit biẽ y eſtre, mais quinfailliblement les Hiroquois le tuëroient en chemin. Le ſieur Nicolet luy repart, qu'il ne deuoit rien craindre auec ces deux ieunes hommes, tous deux vaillans & enfans de braues Capitaines; qu'ils eſtoient armez de bonnes harquebuſes, & qu'aucun mal ne luy pouuoit arriuer en

not begin to instruct them again. I replied that I had nothing with which to make them a feast. They answered that that did not matter,— they would come and listen to me, even if we did not give them anything to eat. Wishing to put them to the proof, we went to their cabins and invited them; they did not fail to come, so many of them that one day I noticed Savages from seven or eight nations listening to me, the Chapel being full from one end to the other; but the coming of the ships caused me to give up this exercise.

On the 18th of the same month Monsieur de sainct Jean came down from the three Rivers. He related to us a pretty story, showing the fear the Savages have of their enemies. He said that when he was in a bark on the River des Prairies, they perceived a canoe prowling around the Islands on the look-out for some Hiroquois; they immediately fired [274 i.e., 270] several shots from the arquebuses, to summon it to them. The Savage who was in it, seeing the bark, brought his canoe alongside. After he had been questioned about various things, he was asked if he would not like to go down to the three Rivers, as Monsieur de St. Jean and sieur Hertel[20] desired to go there. He replied that, indeed, he greatly wished to go there, but that the Hiroquois would be sure to kill him on the way. Sieur Nicolet rejoined that he ought to fear nothing when these two young men, both of them courageous and children of brave Captains, were with him; that they were armed with good arquebuses, and that no misfortune could befall him in their company. He insisted that his death would be inevitable if he went on this journey; but at last, being strongly urged, he agreed

leur compagnie. Il dit touſiours que la mort luy eſt infaillible, s'il ſe met en chemin. Mais en fin comme on le preſſoit viuemẽt, il aſſeure bien qu'il embarquera ces deux ieunes gens, mais à condition, que le premier canot d'Hiroquois qu'il verra ſur la riuiere, qu'il les plantera ſur le bord du fleuue, & s'enfuira dans les bois, n'aiant pas enuie de mourir ſi toſt. Ils accepterent cette condition, & firent paroiſtre qu'aiant le pied ferme ſur la terre, ils ne craignoiẽt pas l'abord des Hiroquois. Mon Sauuage penſant intimider nos François par cette menace, de les quitter, fut bien eſtonné, [275 i.e., 271] les voians ſi reſolus. Cela luy mit le cœur au ventre (comme on dit) & luy fit proferer ces paroles. Allons ie vous menerai, & qui plus eſt ie ne vous abandonnerai point, ie mourrai auec vous; puis ſe tournant vers le ſieur Nicolet, luy dit: Quand tu auras appris la nouuelle de ma mort, dis ie te prie à ceux de ma nation, que ie ſuis mort courageuſement, en la compagnie de deux braues Capitaines François. Encor ce pauure barbare vouloit-il auoir de la gloire, & de la vanité à ſa mort. Il embarqua donc nos François, & les amena aux trois Riuieres, ſans rencontrer autre choſe que des eaux & des bois.

Le 20. ie receus lettres, qui portoient qu'vn Sauuage aiant voulu tuer vn Francois, aux trois Riuieres: *Makheabichtichiou* ne s'eſtoit pas comporté comme il falloit en cette action. Cét homme (eſcrit le Pere Buteux) a vn grand pouuoir ſur ſes gens, mais fort peu ſur ſoy; il fait des fautes & puis il les recognoiſt, il voit que ce que nous enſeignons eſt le meilleur, le dit à tout le monde, mais cependãt il ne quitte point ſes trois femmes. A la Proceſſion du

to embark these two young men,—but on condition that at the first sight of an Hiroquois canoe on the river he would set them down upon the bank and flee into the woods, having no desire to die so soon. They accepted this condition, explaining that if they had a firm foothold upon the land they did not fear the approach of the Hiroquois. My Savage, thinking to intimidate our Frenchmen by this threat of leaving them, was quite taken aback [275 i.e., 271] when he saw them so determined. This put his heart in his stomach (as the saying is), and led him to utter these words: "Let us go; I will take you and, what is more, I will not leave you; I will die with you;" then, turning to sieur Nicolet, he said to him, "If thou hearest news of my death, tell those of my nation, I pray thee, that I died bravely, in the company of two valiant French Captains." Even this poor barbarian desired to have glory, and an occasion for vanity, in his death. Accordingly, he embarked our two Frenchmen, and took them to the three Rivers, encountering nothing else than water and woods.

On the 20th, I received letters bearing the news that, a Savage having tried to kill a Frenchman at the three Rivers, *Makheabichtichiou* did not conduct himself in the matter as he should have done. "This man" (writes Father Buteux) "has great power over his people, but very little over himself; he makes mistakes, and then he acknowledges them; he sees that what we teach is best,—he says so to every one, yet meanwhile he does not give up his three wives. At the Procession of the holy Sacrament, he had all his people turn out to adore our [276 i.e., 272] Lord. He was present at the Procession, then at Vespers,

ſainct Sacrement, il fit ſortir tous ſes gens pour venir adorer noſtre [276 i.e., 272] Seigneur. *I*l aſſiſta à la Proceſſion, & puis à Veſpres, & au Sermon, auec *Ekhinechkaouat*, c'eſt le nom d'vn Capitaine Montagnez.

Le 25. comme nous inſtruiſions quelques Sauuages malades, l'vn d'entr'eux nous dit, que nous faiſions mal d'improuuer leurs couſtumes; & là deſſus nous racompta que l'Hyuer paſſé, vn petit enfant s'eſtant trouué fort mal, l'vn de leurs *I*ongleurs entrant dans ſon tabernacle, fit venir l'ame de ce pauure petit, il eut de la peine à l'attrapper, mais en fin il la prit auec la main, la remit ſur la teſte de l'enfant, & à force de ſouffler, la fit rentrer dans ſon corps, & ainſi l'enfant commença a reuiure. *I*e luy dis que ce *I*ongleur deuroit appeller dans ſon tabernacle, les ames de tant de malades qu'on voit parmy eux, & les remettre dans leurs corps, afin qu'ils gueriſſẽt, mais il me repartit, qu'õ n'attrappoit pas les ames comme on vouloit: Voila d'eſtranges erreurs. Cela nous paroiſt ſi ridicule en France, qu'il ſemble qu'à la premiere parole on les doit diſſiper. Mais la malice des diables, la ſubtilité des charlatans, colore ſi bien ces impoſtures, qu'elles paſſent pour des veritez, auſquelles ces Barbares ſont attachez, par vne habitude tres-difficiles à deſraciner.

[277 i.e., 273] Le 27. ie fus informé d'vn combat des Sauuages de la nation d'Iroquet contre les Hiroquois. Les vns & les autres s'eſtans rencontrez dans des canots, ils ſe battirent fort & ferme ſur l'eau. Comme les canots des Algonquins ſont plus legers que ceux des Hiroquois, & que d'ailleurs ils eſtoient en plus grand nombre, ils remporterent la victoire

and at the Sermon, with *Ekhinechkaouat*, a Montagnez Captain."

On the 25th, as we were instructing some sick Savages, one of them told us that we did wrong to find fault with their customs. Thereupon he related to us that last Winter, a little child being very sick, one of their Jugglers entered his tent and summoned the soul of this poor little one; he had some trouble in catching it, but at last he took it in his hand, placed it upon the child's head, and by dint of blowing made it reënter the body, and thus the child began to revive. I told him this Juggler ought to call into his tent the souls of the many sick people seen among them, and put them back in their bodies so that they might recover; but he replied that souls could not be caught at will. These are very strange errors. Such ideas appear so ridiculous to us in France that it seems as if the first word ought to dispel them. But the malice of devils and the cunning of charlatans color these impostures so skillfully, that they pass for truths, to which these Barbarians are attached by habits very difficult to eradicate.

[277 i.e., 273] On the 27th, I was informed of a battle between the Savages of the Iroquet nation[21] and the Hiroquois. Meeting each other in their canoes, they fought a fierce and stubborn battle upon the water. As the Algonquin canoes are lighter than those of the Hiroquois, and as besides they exceeded them in numbers, they carried off the victory, bringing back with them thirteen prisoners alive, whom they caused to suffer horrible tortures. They sent one of these prisoners to the three Rivers. Oh God! what cruelty was not exercised upon this poor wretch, by the wives of those who a little while before

ramenans auec eux treize priſonniers en vie, auſquels ils ont fait ſouffrir d'horribles tourmens. Ils enuoierent aux trois Riuieres l'vn de ces priſonniers! ô Dieu quelle cruauté n'exercerent point ſur ce pauure miſerable, les femmes de ceux qui depuis peu auoient eſté tués au païs des Hiroquois. Le Pere Buteux ma eſcrit toute cette hiſtoire tragique, me deſcriuant la barbarie de ces tygres, leur fureur ma ſemblé ſi horrible que ie ne lay peu coucher ſur le papier; ce qui m'attriſte c'eſt que cette manie s'exerce en la preſence & à la veuë de nos François. I'eſpere neantmoins que d'oreſnauant ils s'eſloigneront de nos habitations s'ils veulent exercer cette rage. Monſieur noſtre Gouuerneur auoit mandé aux trois Riuieres qu'on les empeſchaſt ou qu'on les fit retirer d'aupres les François: mais les lettres arriuerẽt trop tard. Le dernier iour de Iuin arriua vne chalouppe [278 i.e., 274] dans laquelle eſtoit le Pere Paul Ragueneau, qui nous apporta la nouuelle des vaiſſeaux qu'on attẽdoit il y auoit de-ja quelque iours. Comme ils arriuent parfois en May à Tadouſſac, ſi toſt qu'on vient ſur le declin du mois de Iuin ſans en apprendre des nouuelles, on commance à entrer en doubte de leur venuë. Or jaçoit que cette année on ait bien trauaillé au defrichement, & que les bleds ſoient fort beaux: neantmoins comme le pays n'eſt pas encor aſſes riche pour nourrir le monde qui paſſe tous les ans, ſi les vaiſſeaux manquoient on ſouffriroit.

Le premier iour de Iuillet vn Capitaine de la petite natiõ des Algonquins m'apporta des lettres, qui portoient que ce Capitaine deſcendoït à Kebec pour voir le Capitaine des François. On le tient, diſoit ce Sauuage, pour grand perſonnage en noſtre pays on dit

had been killed in the country of the Hiroquois. Father Buteux has written me the whole tragic story, describing the barbarity of these tigers. Their fury seemed to me so horrible that I have not been able to set it down on paper; what saddens me is that they give vent to this madness in the presence and in the sight of our French people. I hope, however, that in the future they will keep away from our settlements, if they wish to indulge in this mania. Monsieur our Governor had sent word to the three Rivers that they should be prevented from it, or that they should be sent away from the neighborhood of the French, but the letters arrived too late. On the last day of June, a shallop arrived [278 i.e., 274] in which was Father Paul Ragueneau, who brought us news of the ships, which we had already expected for several days. As they sometimes reach Tadoussac in May, we begin to doubt their coming, if no news is heard of them by the end of June. Now although we have worked hard this year at clearing the land, and although the crops are very fine, still, as the country is not yet rich enough to furnish food for all the people who come over every year, the failure of the ships would cause suffering.

On the first day of July, a Captain of the petite nation of the Algonquins brought me letters stating that this Captain was coming down to Kebec to see the Captain of the French. "He is considered," said this Savage, "a grand personage in our country; they say he is a great friend of the Sun, and that he gives letters which prevent one from dying, at least soon. I am going to ask him for some of them," said he. I made Monsieur de Montmagny, our Governor, laugh heartily when I communicated

qu'il eſt grand amy du Soleil, & qu'il donne des lettres qui empeſchent de mourir, du moins ſi toſt. Ie m'en vay faiſoit-il luy en demander. Ie fis bien rire Monſieur de Montmagny noſtre Gouuerneur quand ie luy communiquay cette lettre. En effet ce pauure Barbare le vint voir & luy demanda pourquoy ils ſe dépeuploient à veuë d'œil, & nous autres au contraire nous viuions ſi long-temps, il faut [279 i.e., 275] bien diſoit-il que tu ſçache quelque ſecret pour conſeruer tes gens, & que tu aye grande cognoiſſance au Manitou. Monſieur le Gouuerneur l'aiant entretenu quelque temps & donné quelque reſponſe conforme à ſa portée, nous l'enuoia auec quelques vns de ſes gens qui l'accompagnoient, luy diſant que s'ils faiſoient ce que ie leur enſeignerois, ils auroient trouué le ſecret de conſeruer leur nation, & ne pas mourir ſi ſouuent. Le ſieur Oliuier me les aiant amené m'expliqua le ſujet de leur venuë. La deſſus ie leur fis vn petit diſcours de la grandeur de Dieu, de ſa puiſſance & de ſa bonté, que c'eſtoit luy qui nous conſeruoit, qu'il vouloit conſeruer toutes les nations de la terre, & que s'ils vouloient croire en luy, & luy obeir, il les aimeroit comme il nous aime. Qu'il defendoit de tuër, de deſrober, de paillarder, bref qu'il haiſſoit tout ce qui eſt mauuais, & aimoit tout ce qui eſt bon. L'vn deux prit la parole & dit en Algonquin, tout ce que i'auois dit en Montagnez. Il adjouſta meſme quelques autres choſes de noſtre creance qu'il auoit oüy de ceux que nous auons inſtruits. Pour concluſion il dit à ſes compatriotes ces gens cy ne ſont point en deux parolles, ils n'ont qu'vne meſme doctrine: [280 i.e., 276] Ils ſont conſtans en ce qu'ils nous enſeignẽt Ie me perſuade qu'il eſt quelque choſe de ce

the contents of this letter to him. In fact, this poor Barbarian did come to see him, and asked him why they were becoming visibly depopulated, and we, on the contrary, lived so long. "It must [279 i.e., 275] be," said he, "that thou knowest some secret for preserving thy people, and that thou hast an intimate acquaintance with the Manitou." Monsieur the Governor, having conversed with him for some time, and having given him answers suitable to his understanding, sent him to us with some of his own people as an escort, telling him that if they did what I should teach them, they would learn the secret of preserving their nation, and of diminishing the number of deaths. Sieur Olivier brought them to me, and explained the object of their visit. Thereupon I made them a little speech on the greatness of God, on his power and goodness,—saying that it was he who maintained us, that he wished to preserve all the nations of the earth; and that, if they were willing to believe in him and obey him, he would love them as he loves us; that he forbade murder, theft, and lewdness,—in short, that he hated all that is bad, and loved all that is good. One of them began to speak, and said in Algonquin all that I had said in Montagnez. He even added some other points about our belief which he had heard from those whom we have instructed. "These people here," said he to his countrymen, in conclusion, "have not two ways of talking, they have but one single doctrine; [280 i.e., 276] they are consistent in what they teach us. I am convinced that there is something in what they say. They forbid us to kill; if the Europeans who are with the Hiroquois taught them as these men teach us, we should live in safety." In short, they

qu'ils diſent. Ils nous defendẽt de tuer, ſi les Europeans qui ſont auec les Hiroquois les enſeignoient cõme ceux cy nous enſeignent nous ſerions en aſſeurance. Bref ils approuuerent la parole de Ieſus C. & reſpondirent qu'ils voudroient bien eſtre aupres de nous pour le pouuoir entendre plus ſouuent.

Le 5. du meſme mois la barque qu'on auoit enuoié à Tadouſſac au deuant des vaiſſeaux apporta quelques habitans.

Le 9. vn Capitaine Montagnez me vint trouuer & me dit que nous allaſſiõs voir Monſieur le Gouuerneur, qu'il luy vouloit parler. Le Pere Lallemant s'y trouua. Le ſujet de ſa harangue fut que les Abenaquiois eſtans venus à *K*ebec, il leur auoit deffendu de monter aux trois Riuieres & qu'ils n'auoient tenu compte de ſon commandement; ſi Monſieur le Gouuerneur diſoit-il, me veut preſter ſecours, I'iray fermer tous les fleuues par où ils peuuent retourner en leur païs. Comme nos Sauuages vont parfois aux païs des Abenaquiois, ceux-ci les veulent auſſi venir viſiter à kebec & plus haut. Mais ce n'eſt pas le bien de Meſſieurs les Aſſociez, car ces barbares vienent enleuer les Caſtors de ces contrées [281 i.e., 277] pour les porter alieurs [*sc.* ailleurs], c'eſt pourquoy Mr. le Gouuerneur cõſiderant ce deſordre fit venir le Capitaine des Montagnais & des Abenaquiois pour leur faire entendre qu'il n'eſtoit pas content que ces marchans vinſſent trafiquer ſur les briſees de nos François, ſi bien qu'il menaça les Montagnez de faire defence au magazin de leur traitter aucuns viures iuſques à ce que les Abenaquiois fuſſent partis. Ce Capitaine Montagnez teſmoigna qu'il n'eſtoit point content que ces eſtrangers montaſſent aux trois Ri-

approved the word of Jesus Christ, and answered that they would gladly be near us, to be able to hear it more frequently.

On the 5th of the same month, the bark that had been sent to Tadoussac, to meet the ships, brought us some new settlers.

On the 9th, a Montagnez Captain came to see me, and asked me to go with him to see Monsieur the Governor, as he wished to speak to him. Father Lallemant was there. The subject of his speech was that, the Abenaquiois[22] having come to Kebec, he had forbidden them to go up to the three Rivers, and they had paid no attention to his command. "If Monsieur the Governor," said he, "will lend me aid, I will close all the rivers through which they can return to their country." As our Savages occasionally go to the land of the Abenaquiois, those also wish to come and visit them at kebec and further up. But it is not for the good of Messieurs the Associates; for those barbarians come to carry off the Beavers of these countries, [281 i.e., 277] to take them elsewhere. Hence Monsieur the Governor, in view of this disorder, summoned the Captain of the Montagnez and the Abenaquiois to notify them that he was displeased that these peddlers should come trafficking in the footsteps of the French,—even threatening the Montagnez that he would prohibit the store from selling them any provisions until the Abenaquiois should go away. This Montagnez Captain declared that he did not wish these strangers to go up to the three Rivers, but preferred to have them return to their own country. Those worthy people thereupon reëmbarked, pretending to turn homewards; but in fact they went straight to the three

uieres, ains pluſtoſt qu'ils s'en retournaſſent en leur pays. Ces bonnes gens là deſſus ſe rembarquerent feignans leur retour, mais en effet ils tirerent droit aux trois Riuieres pour changer leur porcelaine auec les Caſtors des Algonquins & autres nations qui abordent en ces quartiers là. Monſieur le Gouuerneur l'aiant appris dépeſche au pluſtoſt vn meſſager aux trois Riuieres pour rompre ce coup. Il en eſcriuit à Monſieur de Chaſteau-fort, lequel fit aſſembler les chefs des Montagnez & les Abnaquiois qui eſtoient douze en nombre. Il demanda pourquoy ils auoiẽt outrepaſſé le commandement de Monſieur le Gouuerneur, ils reſpondirent qu'ils n'eſtoient pas venus pour aucune traitte de pelleteries, [282 i.e., 278] mais pour ſecourir leurs alliez dans leurs guerres. Comme ils virent neantmoins qu'on les preſſoit, ils prirent reſolution de ſe retirer; Monſieur de Chaſteau-fort fit viſiter leur cabane & tout leur equipage, il ne trouua point de Caſtors mais bien trois harquebuſes qu'il fit enleuer, enfin ils trouſſerent bagage & s'en allerent. Vn Capitaine Montagnez s'eſtoit preſenté pour leur aller boucher le paſſage ſuiuãt la façon de faire de ces nations. Ces Barbares ont vne couſtume aſſez remarquable quand quelques autres nations arriuent en leur pays, elles n'oſeroient paſſer outre ſans la permiſſion du Capitaine du lieu, autrement on briſeroit leurs canots. Cette permiſſiõ de paſſer ſe demãde les preſens en la main: ſi le Capitaine n'agrée pas leurs preſens, n'aiant pas enuie de les laiſſer paſſer, il leur dit qu'il a bouché les chemins, & qu'ils ne ſçauroient paſſer. A ces parolles il faut rebrouſſer chemin ou ſe mettre en danger de guerre.

Ce meſme Capitaine Montagnez qui s'eſtoit pre-

Rivers, to exchange their porcelain for the Beavers of the Algonquins and other nations, who go ashore in that neighborhood. Monsieur the Governor, upon hearing this, sent a messenger to the three Rivers as soon as possible, to break up this arrangement. He wrote to Monsieur de Chasteau-fort, who brought together the leaders of the Montagnez and the Abnaquiois, who were twelve in number. He asked why they had disobeyed the command of Monsieur the Governor. They replied that they had not come for any trade in peltries, [282 i.e., 278] but to help their allies in their wars. However, as they found themselves hard pressed, they decided to withdraw. Monsieur de Chasteau-fort had their cabins and all their outfit examined; he found no Beavers, but three arquebuses, which he took away from them; they finally tied up their baggage and went away. A Montagnez Captain had presented himself to go and block their passage, according to the way of these nations. These Barbarians have a very remarkable custom. When other nations arrive in their country, they would not dare pass beyond without permission from the Captain of the place; if they did, their canoes would be broken to pieces. This permission to pass on is asked for with presents in hand; if these presents are not accepted by the Chief, not being minded to let them pass, he tells them he has stopped the way, and that they can go no further. At these words they have to turn back, or run the risks of war.

This same Montagnez Captain, who had offered to go and block the way, told me to tell Monsieur the Governor to send a good supply of food and provisions to the settlement of the three Rivers, "Be-

ſenté pour aller boucher le paſſage, me fit dire à Monſieur le Gouuerneur qu'il enuoiaſt force viures, & prouiſions en l'habitation des trois Riuieres; pour ce diſoit il que nous nous aſſemblerons là en grand nombre [283 i.e., 279] cét Hiuer. Il m'inuita auſſi de my trouuer & dy ſejourner pendãt ce temps là pour les inſtruire; tu retourneras ſi tu veux me diſoit-il à kebec ſur le prin-temps, pour nous le bruit eſt que nous paſſerons là l'Hiuer, l'Eſté venu nous deſcendrons à kebec.

Le 10. du meſme mois aiant fait demander en la maiſon de noſtre Dame des Anges. Si quelqu'vn n'auroit point fait quelque remarque pour la Relation, le P. Adam m'eſcriuit en ces termes. Ie n'auois pas enuie de rien contribuer de ce qui me touche, pour groſſir la Relation que V. R. enuoie en Frãce, neantmoins depuis quelque tẽps il m'eſt venu vne penſee que i'amoindrirois la gloire de la mere de Dieu, ſi ie cachois vne faueur que i'ay receu par ſes mains. C'eſt qu'eſtãt malade depuis trois mois, & receuãt tous les iours la Ste. Cõmunion au lit, d'où ie taſchois d'entendre toutes les Meſſes qui ſe diſoient en noſtre Chappelle, ny aiant qu'vn aix entre l'Autel & moy. Il pleut à Dieu m'inſpirer vne neufueine de Communions en l'honneur des neuf mois que ſa ſaincte Mere auoit logé dans le ventre de ſainte Anne, afin de pouuoir dire la Meſſe le iour de la natiuité de noſtre Dame. Aiant obey à l'inſpiration, & ledit iour eſtant [284 i.e., 280] venu, ie me reſolu de preſſer V. R. quelle me laiſſaſt dire la ſaincte Meſſe. Elle eut de la peine à me l'accorder voiant ma foibleſſe, neantmoins elle ſe laiſſa gagner & conſentit à mon deſir, à condition que le Pere de Nouë m'aſſiſteroit comme ſi

cause," said he, "we shall assemble there in great numbers [283 i.e., 279] this Winter." He invited me to be there also, and to remain during that period, to instruct them; "If thou wishest," he said to me, "thou shalt return to kebec toward spring; as for us, the report is we shall pass the Winter there, and, when Summer comes, go down to kebec."

On the 10th of the same month, as I had sent a request to the house of nostre Dame des Anges to know if some one had not made some remarks for the Relation, Father Adam wrote me in these words: "I had not the desire to contribute anything concerning myself to swell the Relation that Your Reverence is sending to France; yet some time ago the thought occurred to me that I would diminish the glory of the mother of God if I concealed a favor which I received from her hands. It is that having been ill three months, and daily receiving the Holy Communion in bed,—whence I tried to hear all the Masses which were said in our Chapel, there being only a board between the Altar and me,—it pleased God to inspire me to a novena of Communions in honor of the nine months in which the holy Mother lay in the womb of saint Anne, to the end that I might be able to say Mass on the day of the nativity of our Lady. Having yielded to the inspiration, and the said day having [284 i.e., 280] come, I resolved to urge Your Reverence to allow me to say the holy Mass. Seeing how weak I was, you hesitated about granting me this; yet you allowed yourself to be persuaded, and consented to my wish, on condition that Father de Nouë would assist me as if I had been saying my first Mass. The next day Father Daniel rendered me the same kind service. Since that time I

ieuſſe dit ma premiere Meſſe. Le lendemain le Pere Daniel me rendit le meſme office de charité. Depuis ce temps-là ie n'ay manqué vn ſeul iour à dire la Meſſe quoy que ie fuſſe bien foible.

Iauois auſſi dit vne neufueine de Meſſes à l'honneur des neuf cœurs des Anges, pour obtenir la grace de pouuoir faire les genuflexions deuant le Roy des Anges, à l'Autel: mais noſtre Seigneur à voulu encor que ie fuſſe redeuable à ſa ſaincte Mere de cette faueur ne me l'aiant octroié que vers le temps de l'Annonciation, afin de pouuoir rendre cét honneur exterieur au myſtere de l'Incarnatiõ ſaincte. Si V. R. iuge que cecy doiue ſeruir à reſueiller la deuotion à l'endroit de noſtre Dame l'inſerant dans la Relation, elle en fera ce qu'il luy plaira.

Le 14. arriua à *K*ebec vne chalouppe laquelle nous apporta le Pere Claude Quentin & le Pere Claude Piiart. Les vens contraires retardans leurs vaiſſeaux animoit noſtre affection, & leur preſence combla noſtre ioye.

[285 i.e., 281] Le 16. parut enfin vn vaiſſeau qui vint moüiller deuant Kebec. Il eſtoit commandé par Monſieur Fournier.

Le 19. vne barque montant aux trois Riuieres, i'enuoiay le Pere Paul Ragueneau pour s'embarquer dans quelque canot de Huron; s'il s'en preſentoit.

Le 22. nos Peres des trois Riuieres m'enuoierent vn canot à kebec, afin que ie m'embarquaſſe au pluſtoſt pour venir au deuant de ces peuples, que l'on diſoit deuoir arriuer dans peu de iours. Aiant porté cette nouuelle à Monſieur noſtre Gouuerneur, il me dit que dans deux iours luy meſme partiroit, pour ſe trouuer auſſi à la deſcente de ces nations, & que nous

have not failed a single day to say Mass, although I was very weak.

"I had also said a novena of Masses in honor of the nine choirs of Angels, that I might obtain the grace to be able to make the genuflections before the King of Angels at the Altar. But our Lord still wished that I should be indebted to his holy Mother for this favor, and he did not grant it to me until near the time of the Annunciation, in order that I should be able to render this external honor to the mystery of the holy Incarnation. If Your Reverence judges that this might serve to awaken devotion to our Lady by inserting it in the Relation, you will do with it what you please."

On the 14th, a shallop arrived at Kebec which brought Father Claude Quentin and Father Claude Pijart.[23] The delay of their ships, caused by adverse winds, stimulated our affection, and their presence crowned our joy.

[285 i.e., 281] Finally, on the 16th, a ship appeared and cast anchor opposite Kebec. It was commanded by Monsieur Fournier.

On the 19th, as a bark was going up to the three Rivers, I sent Father Paul Ragueneau to embark in some Huron canoe, if one should appear.

On the 22nd, our Fathers at the three Rivers sent a canoe to kebec in which I was to embark as soon as possible, in order to meet those tribes, who, it was said, were to arrive in a few days. Going to Monsieur our Governor with this news, he told me that he himself would depart in two days, in order to be there at the coming of those nations, and that we should go together. So we started up the river in his bark, and, favored by a gentle Northeast wind,

irions de compagnie. Nous montaſmes donc dans ſa barque & à la faueur d'vn petit Nordeſt, nous vinſmes ſur le ſoir moüiller deuant la riuiere de ſaincte Croix. Les iours ſuiuans le vẽt s'eſtant chãgé nous auãçaſmes peu, cõme nous n'eſtiõs encor qu'au trauers du Cap à l'arbre, vn canot de Sauuage nous vint aborder, lequel aportoit des lettres en diligence pour informer Monſieur le Gouuerneur de ce qui s'eſtoit paſſé le iour precedent aux trois Riuieres. Vn Capitaine de guerre deſcendant des Hurons, aiant appris par vn Algonquin, que [286 i.e., 282] depuis ſon depart deux François auoient eſté tuez par les Hurons, ne laiſſa point de deſcendre iuſques à noſtre habitation à deſſein de remener nos Seminariſtes, c'eſt ce qui à eſté dit aux chapitre du Seminaire des Hurons.

Le 2. Monſieur le Gouuerneur tint conſeil auec quelques autres Hurons pour les induire à amener ça bas quelques familles Huronnes, leſquelles demeureroient paiſiblement aupres de nos François. On leur repreſẽta les biens qui pourroient prouenir de cette communication: ils promirent d'en parler en leur pays. Ce meſme iour ie fis venir quelques petits enfans Sauuages que i'auois inſtruit pendant l'Hiuer, ie les interrogeay publiquement apres les veſpres en la Chappelle de la conception aux trois Riuieres. Ils reſpondirent fort gentiment me mõſtrant qu'ils n'auoient pas oublié ce qu'on leur auoit enſeigné, ie leur fis chanter le Symbole des Apoſtres, en leur langue, le Pere Daniel le fit chanter en Huron à ſes Seminariſtes, quelques ieunes enfans le chanterent en Francois, ſi bien qu'il fut chanté en trois langues. A meſme temps comme nous ſortions de ce ſainct exer-

towards evening we came to anchor opposite the river sainte Croix. During the following days we made very little progress, the wind having changed; so that when we were still only opposite Cap à l'arbre[24] a canoe of Savages came alongside of us, which bore urgent letters informing Monsieur the Governor of what had taken place the day before at the three Rivers. A war Captain, who was coming down from the Hurons, having heard through an Algonquin that [286 i.e., 282] since his departure two Frenchmen had been killed by the Hurons, continued his journey down as far as our settlement with the view of taking back our Seminarists. This is what was related in the chapter on the Huron Seminary.

On the 2nd, Monsieur the Governor held a council with some of the other Hurons to induce them to bring a few families down here who would live peaceably near our French. The benefits that would arise from this connection were represented to them; they promised to discuss the matter when they reached home. This same day I gathered some little Savage children, whom I had instructed during the Winter; I questioned them publicly after vespers, in the Chapel of the conception at the three Rivers. They answered very prettily, showing me that they had not forgotten what had been taught them. I had them sing the Apostles' Creed in their language, Father Daniel had it sung in Huron by his Seminarists, and some little children sang it in French; so it was sung in three languages. At the very time we went out from this holy exercise, a canoe appeared, bringing us Father Pierre Pijart from the Hurons. Monsieur [287 i.e., 283] the Governor, having heard of his arrival, came down to the shore; we all hastened

cice, parut vn canot qui nous amenoit le Pere Pierre Pijart des Hurons. Monſieur [287 i.e., 283] le *G*ouuerneur en aiant eu le vent deſcend au bord de l'eau, nous accouruſmes tous, quantité de nos François, & de nos Sauuages s'y trouuerent. Le pauure pere eſtoit tout defait aiant eſté fort fatigué & bien malade en chemin. Il eſtoit pieds nuds portant ſur ſa teſte & ſur ſon corps vn chappeau & vne ſoutane qui ne valloient pas deux doubles & cependant il ne s'en trouua pas vne en la maiſon pour le faire changer. Monſieur le *G*ouuerneur l'accueillit auec vne ſinguliere bien-veillance & le mena au fort, nous allons tous à la *C*happelle pour benir Dieu de ce qu'il auoit conſerué le Pere de mille dangers.

Le Pere eſtant entré en noſtre petite chambrette nous racompta en peu de mots l'eſtat de la nouuelle Egliſe des Hurons, nous donnant eſperance, de la voir vn iour fleurir, mais non pas ſans peine & ſans trauaux. Puis diſcourant de ſon voiage, il nous dit que la contagion eſtant ſur tous les chemins, il auoit pensé mourir, la maladie l'aiant ſaiſi auſſi bien que les autres.. Qu'aiant rencontré vn François à l'Iſle il auoit receu de luy vn grand ſoulagement! ô qu'il me fit grand plaiſir, diſoit-il, nous penſions tous que ce François eut porté auec ſoy [288 i.e., 284] quelque raffraichiſſement. Nous luy demandaſmes en quoy ce bon ieune homme l'auoit tant obligé, il auoit reſpond-il vne clef ſur ſoy, qu'il fit rougir & la trempa dans de l'eau pour en oſter la crudité, & me la fit boire: cela me fit vn grand bien, car ie n'en pouuois plus, eſt-ce là diſmes nous tout le grand ſecours qu'il vous rendit? qu'eut-il peu faire autre choſe repliqua il? nous nous miſmes à rire & à benir Dieu tout en-

thither, many of our French people and of our Savages being there. The poor father was all wasted away, having suffered greatly from fatigue and sickness on the journey. He was barefooted, and wore upon his head a hat and upon his body a cassock not worth two doubles;[25] yet the house could not furnish him a change of clothing. Monsieur the Governor received him with singular kindness, and took him to the fort; we all proceeded to the Chapel to bless God for having preserved the Father from a thousand dangers.

The Father, having entered our little room, described to us in a few words the condition of the new Church of the Hurons, giving us hope of some day seeing it flourish, but not without suffering and hardships. Then, speaking of his voyage, he told us that the epidemic prevailed in every direction, and that he had almost died, since the disease attacked him as well as the others. Having met a Frenchman at the Island, he had received from him something which relieved him greatly. "Oh, how much good he did me!" he exclaimed. We all thought that this Frenchman must have had with him [288 i.e., 284] some refreshing beverage. We asked him in what way this good young man had so greatly obliged him. "He had with him a key," said he, "which he made red-hot, and dipped in some water to remove the crudity therefrom, and then gave it to me to drink; this did me a great deal of good, for I was exhausted." "Is that," we demanded, "all the great help he gave you?" "What else could he have done?" he asked. We began to laugh and to bless God at the same time, seeing that the great relief that a person can give to a poor sick man in these

ſemble, voians que le grand ſecours qu'on peut donner à vn pauure malade dans ces rencontres, conſiſte en vn peu d'eau ferrée. Il s'eſtoit embarqué dans le canot du Capitaine de leur bourgade nommé Aënons, ce pauure homme tombant malade par les chemins arriua tout languiſſant aux trois Riuieres, nous le ſecoureſmes le mieux qu'il nous fut poſſible. Le Pere Daniel & le Pere Pierre Piiart l'inſtruiſirent, ou pluſtoſt luy remirent en memoire l'inſtruction qu'on luy auoit de-jà donnée. Comme il ſe ſentit proche de la mort. Il fit venir les interpretes, offrit vn preſent à Monſieur le Gouuerneur, le ſuppliant de gratifier les Hurons. Les Peres le voiant senſiblement baiſſer, luy demandent s'il ne vouloit pas mourir chreſtien. Or ſus dit-il, on m'a ſollicité de venir aux François, i'y ſuis venu, [289 i.e., 285] cela va bien que deuant mourir, ie meure aupres deux. Bref il fut baptisé comme i'ay de-jà remarqué cy deſſus, & mourant quelques heures apres ſon bapteſme nous l'enterraſme en noſtre cimetiere.

Le 6. du meſme mois d'Aouſt deux canots de Hurons eſtans partis, l'vn deux retourna ſur les dix heures du ſoir criant de loing, oüai! oüai! oüai! Les Sauuages preſtent l'oreille à ce cry, que les Hurons font ordinairement quand ils rapportent de mauuaiſes nouuelles. Chacun eſtans dans le ſilence ces bonnes gens s'eſcrient qu'ils ont rencontré les Hiroquois, que le canot auec lequel ils eſtoient allez de compagnie eſtoit pris. Voila tous les Sauuages en allarme, toutes les femmes vouloient venir fondre dans le fort; on delegue quelques auanturiers pour aller deſcouurir l'ennemy, ceux-ci retournent ſur le point du iour, rempliſſent toutes les cabanes de terreur, ra-

chance encounters consists of a little water impregnated with iron. He had come down in the canoe of the Captain of their village, whose name was Aënons. This poor man, falling sick upon the way, arrived at the three Rivers in a very weak condition; we did all we could to succor him. Father Daniel and Father Pierre Pijart instructed him, or rather recalled to his memory the instruction that had already been given him. As he felt that he was nearing death, he summoned the interpreters, offered a present to Monsieur the Governor, and begged him to favor the Hurons. As the Fathers saw him perceptibly weakening, they asked him if he did not wish to die a christian. "Well," said he, "I have been requested to come to the French, I am here; [289 i.e., 285] it is well that, since I must die, I die near them." In short, he was baptized, as I have remarked above; and, dying a few hours after his baptism, we buried him in our cemetery.

On the 6th of the same month of August, two canoes of Hurons took their departure; about ten o'clock in the evening one of them returned crying from afar, "ouai! ouai! ouai!" The Savages lent ear to this cry, which the Hurons generally utter when they are bringing bad news. In the midst of this silence these good people cry out that they have encountered the Hiroquois, and that the canoe which had accompanied them had been captured. Now all the Savages are in a state of alarm, and all the women try to crowd into the fort. Some of the bolder men are commissioned to go and discover the enemy; they return at break of day and fill all the cabins with terror. They report that they heard a great many voices, like those of thieves rejoicing over booty;

content qu'ils ont ouy grand nombre de voix comme de larrons qui ſe reioüiſſoient de leur proie, qu'ils ont meſme entendu quelques coups d'harquebuſes, & qu'ils s'imaginent qu'ils ſont bien deux cent hommes en embuſcade à l'entrée du lac de S. Pierre; chacun eſt en haleine, les femmes montent dans leurs canots des quatre heures [290 i.e., 286] du matin s'enfuient auec leurs enfans, qui à kebec, qui dans les trois Riuieres, qui en d'autres endroits, les hommes ſe viennent preſenter pour entrer dans le fort. Nos François ne ſçauoient que dire de cette eſpouuante. *C*ar ces barbares ſont ſouuent alarmés ſans ſujet. Ils nous aſſûroient que les Hiroquois nous viendroiẽt aſſieger dans noſtre reduit, tout cela ne faiſoit aucune impreſſion ſur nos eſprits; la plus part des François n'adjouſtant point de foy au raport des Sauuages. En fin on vit paroiſtre vn canot d'Hiroquois au milieu du grand fleuue, preſentant tantoſt la pointe, tantoſt le flanc, touſiours ſe promenant comme s'il nous euſt voulu brauer auſſi bien que les Sauuages; on cognut par là qu'ils eſtoiẽt en nombre. On laiſſe entrer les Montagnez & les Hurons dans le fort où pluſtoſt dans noſtre reduict pour les aſſûrer. Ces pauures gens s'animent, chaſcun prend qui vne eſpée, qui vn bouclier, qui vne hache, qui vn couſteau, qui vne perche. Ils ſe raſſemblent tous crians comme des enragés, les *C*apitaines hurlent pluſtoſt qu'ils ne haranguent, eſtans armés à leur mode, & quel[qu']vns parés de plumes, ils ſe mettent a dancer pouſſans de leur eſtomach des chanſons de [291 i.e., 287] guerre. *C*omme ces barbares ne ſe conduiſent que par boutades, & que la paſſion les porte pluſtoſt que la raiſon, ils s'excitent les vns les autres au combat par des chants &

that they even heard some gunshots, and that they imagine there are fully two hundred men in ambush at the entrance to lake St. Pierre. All are in a state of suspense; the women get into their canoes at four o'clock [290 i.e., 286] in the morning, and flee with their children,—some to kebec, some to the three Rivers, some to other places; the men present themselves at the fort to be admitted therein. Our French knew not what to think of this panic, for these barbarians are often alarmed without cause. They assured us that the Hiroquois would come and lay siege to us in our redout; but all this made no impression upon our minds, and the greater part of the French gave no credit to the report of the Savages. Finally an Hiroquois canoe appears in the middle of the great river, now turning its bow, now its side, and continuing to hover around, as if wishing to brave us as well as the Savages; we knew by this that there were many of them. The Montagnez and the Hurons are admitted into the fort, or rather into our redout, in order to reassure them. These poor people take courage; each one seizes some weapon,—this one a sword, that one a shield, another a hatchet, a fourth a knife, a fifth a pole. They crowd together, all howling like madmen, the Captains yelling rather than haranguing. Armed in their fashion, and some of them decked with feathers, they begin to dance, shouting from their chests songs of [291 i.e., 287] war. As these barbarians do things only by whims, and as they are governed by passion rather than reason, one side excites the other to combat by songs and violent demonstrations; in which they greatly err, for they are half worn-out and fatigued when they must come to blows. Monsieur our Governor

des mouuemens aſſez violens; en quoy ils manquent beaucoup, car ils ſont a demy recreus & laſſez quand il faut venir aux mains. Monſieur noſtre *Gouuerneur* procedoit tout d'vne autre façon, car ſans bruit il faiſoit diſpoſer ſes gens, les faiſoit armer par eſcoüades, pluſtoſt pour tenir les Sauuages entrez en echec, quoy qu'il les eut mis en vn retranchement où ils ne pouuoient nous nuire, que pour ſe deffendre contre les Hiroquois. Or comme ce canot brauache paroiſſoit de temps en temps pour attirer quelques François où quelques Sauuages dans leurs embuſcades, ainſi que nous coniecturions. Monſieur le *Gouuerneur* voiant qu'il s'eleuoit vn petit vent, commande à vne barque de leuer lancre & déploier ſes voiles pour les aller recognoiſtre, la choſe fuſt quaſi auſſi toſt executée que commandée: la barque tire vers le lieu où eſtoient les Hiroquois, le canot diſparoiſt, la barque s'aduance & deſcouure l'ennemy lequel ſe promenoit partie ſur la riuiere partie ſur le bord du bois. Le Sieur Nicolet [292 i.e., 288] qui la conduiſoit, rapporta qu'ils eſtoient enuiron cinq cens hommes bien armez, il voulut les approcher, mais craignant dechouër, il ne les peut ioindre à la portée du mouſquet. Comme il en vit quelques vns ſe traiſner dans des ioncs, il fit tirer deſſus vn coup deſpoir de fonte ſi dextrement, qu'on vit les autres Sauuages releuer les corps bleſſez ou tuez, autant qu'ils en pouuoient iuger, ils apperceurent auſſi dans vn canot quelques hommes dont les teſtes ſeulement paroiſſoient. Ils creurent que c'eſtoient les pauures Hurons pris le iour precedent, qu'ils retenoient priſonniers.

Vous pouuez bien penſer que nous faiſions bon

proceeded in quite another fashion, for he put his people in order noiselessly and had them armed by squads,—rather to keep in check the Savages inside, although he had placed them in an enclosure where they could not harm us, than to protect himself against the Hiroquois. Now as this swaggering canoe appeared from time to time,—to attract some French or Savages into their ambuscades, as we conjectured,—Monsieur the Governor, seeing that a little wind was rising, orders a bark to weigh anchor and spread its sails, to go and reconnoitre. This command was executed almost as soon as given; the bark turns toward the place where the Hiroquois were, the canoe disappears; the bark advances and discovers the enemy, who were moving about, part upon the river, part upon the edge of the woods. Sieur Nicolet, [292 i.e., 288] who was guiding the bark, reported that there were about five hundred men well armed; he wished to approach them, but, fearing he would run aground, he could not get within musket-range of them. As he saw some crawling into the reeds, he fired a shot from the brass cannon, so skillfully, that the other Savages were seen to pick up the bodies of the wounded or dying, as far as they could judge. They perceived also in a canoe some men, whose heads only were visible. They thought that these were the poor Hurons captured the day before, whom they were holding as prisoners.

You may imagine that we kept up a careful watch; in truth, we blessed God with all our hearts for having led Monsieur the Governor to the three Rivers at this time. He put everything in so good order, among both the French and the Savages, that there was cause to praise our Lord for the method and reso-

guet, de verité nous beniſſions Dieu de bon cœur de ce qu'il auoit amené en ce temps-là Monſieur le Gouuerneur aux trois Riuieres. Il mit tout en ſi bon ordre & François & Sauuages, qu'il y auoit ſujet de loüer noſtre Seigneur, voiant la diſpoſition & la reſolution des vns & des autres. Les Sauuages attendans le choc faiſoient de grandes huées ou de grands hurlemens, pour faire entendre à l'ennemy qu'ils eſtoient ſur leur garde, & qu'ils ne les craignoient pas. Mais Mõſieur le Gouuerneur leur enuoia dire [293 i.e., 289] qu'ils gardaſſent le ſilence, & fit auertir leur Capitaine qu'ils ſe tinſſent tous à l'endroit où on les auoit placez, & qu'en cas qu'on luy vint demander trois, ou quatre ou cinq, de ſes gens, pour les placer ailleurs, qu'il les enuoiaſt, les nommant par leur nom, de peur de confuſiõ. Nous eſtions ſix Religieux de noſtre Compagnie dedans noſtre reduit. I'enuoiay le P. Pierre Pijart venu des Hurons, dans la barque pour aſſiſter nos François, au cas qu'on l'attaquaſt, comme ils ont fait autrefois vne barque Flamande qu'ils coulerent à fon, à ce qu'on ma dit. Ie deſtinai le P. Buteux pour prendre garde aux Montagnez & les ſecourir s'il y en auoit de bleſſez, & le P. Daniel aux Hurons, le Pere Claude Pijart ſe deuoit mettre auec le Chirurgien pour aſſiſter nos François, le P. du Marché à la Chappelle, pour la garder & entendre les confeſſions de ceux qui ſe preſenteroient; pour moy ie m'eſtois reſolu de me trouuer en tous ces endroits afin de voir comme tout ſi paſſeroit, & de ſecourir ceux qui ſeroient tellement bleſſez aux approches, qu'on ne les peuſt aiſément porter au Chirurgien. Or ſoit que ces barbares redoutaſſent nos armes à feu; notamment ſe voians deſcouuerts, ſoit qu'ils s'en vou-

luteness existing on all sides. The Savages, awaiting the attack, uttered loud yells or shouts, to notify the enemy that they were on their guard, and that they did not fear them. But Monsieur the Governor sent word to them [293 i.e., 289] to keep still; and had their Captain warned that they should all remain where they had been placed, and in case three, four, or five of his people should be called for, that they might be stationed elsewhere, he should send them,— designating them by name, for fear of confusion. There were six Religious of our Society in our redout. I sent Father Pierre Pijart, who had come from the Hurons, in a bark to assist our French in case they were attacked, as I was told they [the Savages] had once attacked a Flemish bark, and had sunk it to the bottom. I appointed Father Buteux to guard the Montagnez, and take charge of any who were wounded, and Father Daniel to the Hurons. Father Claude Pijart was to be with the Surgeon to assist our French people; Father du Marché at the Chapel, to guard it, and to hear the confessions of those who might present themselves. As for me, I had decided to be in all these places, to see how things were going on, and to help those who were so badly wounded on the outposts that they could not be easily brought to the Surgeon. Now either because these barbarians were afraid of our firearms, especially as they saw that they were discovered, or because they chose to go on and meet [294 i.e., 290] some Hurons, in which move there would be less danger for them and greater hopes of booty,— they were satisfied to look at us from a distance without coming to blows. Meanwhile, a Huron, who was in the canoe which I have said was captured, having es-

luſſent aller au deuãt [294 i.e., 290] des Hurõs, où il y auoit moins de danger pour eux, & plus grãde eſperãce de proie, & ils ſe cõtenterent de nous regarder de loing, ſans en venir aux mains. Sur ces entre-faites, vn Huron du canot que i'ay dit auoir eſté pris, s'eſtant eſchappé, nous vint aſſeurer que ces barbares eſtoient aux aguets à l'entrée du grand lac de Saint Pierre, où ils prendroient infailliblement, tous ceux des nations plus hautes, qui deſcenderoient aux Frãçois. Ce pauure hõme diſoit que luy & ſes camarades, ſe voians inueſtis de tous coſtez, abandonnerent leur canot, ſe jetterent dans les bois, mais ils furent bien-toſt ſuiuis à la courſe. Ses cõpagnons furent bien-toſt pris; pour luy comme il eſt alaigre, il laiſſa bien loing derriere ſoy, cinq grands Hieroquois qui le pourſuiuoient. En fin les orties & les halliers, luy deſcoupant les jambes, & les cuiſſes, car il eſtoit tout nud, il ſe ietta dans vn arbre creux qu'il rencontra par bonne fortune; ſes ennemis approcherent iuſques au pres de cét arbre, cherchans & furetans tout à l'entour, iuſques là, qu'abbatans quelques orties ils le toucherent au pied, luy cepẽdant pointoit ſon eſpée vers eux, afin d'en tuër pour le moins vn, s'il eſtoit deſcouuert, [295 i.e., 291] noſtre Seigneur luy voulut ſauuer la vie. Si toſt qu'il fut arriué, Monſieur le Gouuerneur deſpeche vn canot à Kebec, pour faire venir du ſecours, afin de pouuoir donner la chaſſe à ces barbares, de ſauuer la vie aux Hurons & autres peuples, que nous attendions tous les iours. Sur l'entrée de la nuict parut vn canot de Hurons, lequel nous apporta de triſtes nouuelles, nous eſtions, fit-il, dix canots de compagnie, comme nous fuſmes aux Iſles du grand Fleuue. *Taratouan* braue Capi-

caped, came to assure us that these barbarians were on the watch at the entrance to the great lake Saint Pierre, where they would surely capture all those of the upper nations who should come down to the French. This poor man said that he and his companions, seeing themselves surrounded on all sides, abandoned their canoe and rushed into the woods, but they were soon closely pursued. His companions were soon captured; he, being fleet-footed, left far behind five stout Hieroquois who were pursuing him. Finally, as the thorns and nettles lacerated his legs and thighs, for he was entirely naked, he took refuge in a hollow tree which he fortunately encountered. His enemies came close to this tree, searching and ferreting all around it,—so close that in trampling down some thistles they touched his foot; he meanwhile pointed his javelin at them, to kill at least one if he were discovered; [295 i.e., 291] our Lord willed that his life should be saved. As soon as he had arrived, Monsieur the Governor despatched a canoe to Kebec for reinforcements, in order to be able to pursue these barbarians and to save the lives of the Hurons and other tribes whom we were daily expecting. Toward nightfall, a canoe of Hurons appeared, who brought us sad news. "There were ten of our canoes in company," said they; "when we were at the Islands of the great River, *Taratouan*, a brave Captain of the Hurons, followed the Northern shore, taking with him nine canoes; the rest of us kept along the Southern shore. When we reached the opening of the lake, near the French, we were swiftly pursued by the enemy, which makes us think that *Taratouan* and his band are captured, for the body of the Hiroquois are encamped on the North

taine entre les Hurons, prit le coſté du Nord, emmenant auec ſoy neuf canots, nous autres tiraſmes au Sud, arriuans à l'emboucheure du lac voiſin des François, nous auons eſté pourſuiuis viuement par l'ennemy, ce qui nous fait croire que *Taratouan* eſt pris auec ſa bande, car le gros des Hiroquois s'eſt campé au Nord, par où il à paſſé. *I*l nous dit encore que *Teouatirhon* noſtre Seminariſte, eſtoit tombé dans le meſme deſaſtre, comme ie l'ay expliqué, cy deſſus. Sur la minuict arriua vn autre canot, conduit par cinq Hurons, leſquels nous aſſeurerent que le lac eſtoit rempli d'ennemis, & qu'ils tenoient toutes les auenuës aux Francois, [296 i.e., 292] nous eſtions, diſoient-ils, deux canots enſemble eſtans paruenus à l'entrée du lac, vers les Iſles, nous viſmes deux autres canots. Le canot qui nous accompagnoit les voulut aller recognoiſtre, eux diſſimulans leur malice, faiſoient touſiours ſemblant de tenir leur route, iuſques à ce qu'aiant apperceu nos compagnons, bien eſloignez de nous, ils ſe ietterent deſſus; comme ils les prenoient nous euadaſmes ſur la nuict, approchant de l'autre emboucheure nous entendiſmes vn bruit horrible, on nous crie qui va là, de quelle nation eſtes vous. Auſſi toſt prenans la fuitte d'vn autre coſté, nous nous vinſmes ietter dans vn autre peril: car eſtans deſia dans la riuiere, bien pres de la demeure des François, nous nous vouluſmes cabaner pour prendre quelque repos, apres auoir exceſſiuement trauaillé pour nous ſauuer. Abordans donc la terre, nous deſcouuriſmes vne embuſcade, voulans tourner viſage, à meſme temps deux canots ſe iettent apres nous, auec telle ardeur qu'ils nous ont pourſuiuis quaſi iuſques à voſtre habitation. Voilà ce que nous racontoient ces pauures barbares,

shore, by which he passed." They told us also that *Teouatirhon*, our Seminarist had shared the same fate, as I have explained above. Towards midnight another canoe arrived, bringing five Hurons, who assured us that the lake was swarming with the enemy, and that they held all the avenues to the French. [296 i.e., 292] "There were two of our canoes together," said they; "having reached the entrance of the lake, towards the Islands, we saw two other canoes. The canoe that accompanied us wished to go and reconnoitre them; and they, covering their evil design, pretended to be continuing on their way, until, seeing our companions far distant from us, they rushed upon them. As they captured them, we escaped in the darkness. Approaching the other entrance, we heard a horrible noise; some one cries, "Who goes there? Of what nation are you?" Immediately taking flight in another direction, we were about to rush into another danger. For, as we were already on the river, quite near the French settlement, we intended to pitch our camp and obtain some rest after our toilsome efforts to escape. Approaching the shore, we discovered an ambuscade; and, trying to turn back, two canoes at once dashed after us so eagerly that they pursued us almost to your settlement." Such are the stories related to us by these poor barbarians. Monsieur the Governor took it greatly to heart, as did all our Frenchmen, that he could not drive these rovers away from us, [297 i.e., 293] as we had so few men, and as it was not right to leave our redout or palisade without defense. These poor people brought me a brief letter from Father Paul Ragueneau, who writes thus: "This canoe which I found behind the others, bringing up the

c'eſtoit vn grand creue-cœur à Monſieur le Gouuerneur, & à tous nos François, de ne pouuoir eſloigner de nous ces coureurs à [297 i.e., 293] raiſon du petit nombre d'hommes que nous eſtions, n'eſtant pas à propos de laiſſer noſtre reduit ou palliſſade ſans defence. Ces pauures gens m'apporterent vn petit mot de lettre du Pere Paul Ragueneau, qui parle ainſi: Ce canot que i'ay trouué derriere les autres comme tenant l'arriere-garde d'vn, petit gros de Hurons, m'a donné le moien de vous aſſeurer que ma ſanté va tres-bien Dieu mercy, ie ſuis auſſi robuſte qu'au premier iour, me voilà deſ-ja fait aux viures des Sauuages. *Je* trouue pluſtoſt le ſõmeil en leur lict, qui eſt la belle terre, que ſur la plume, meſme la pluie ne me reſueille point, quoy que deſ-ja par deux fois elle nous ait bien moüillé. *Je* n'en ay point eu de cognoiſſance, ſinon quand il s'eſt fallu leuer. *Je* vous ay eſcrit en haſte par *Teouatirhon*, lequel à remporté auec ſoy, le paquet de nos petites hardes qu'on luy auoit confié. Ie ne m'en ſuis pas auiſé qu'apres ſon départ, il vous dira cõme noſtre canot a eſté briſé d'vne roche, & comme hier nous fuſmes ſurpris d'vne furieuſe tempeſte, ie me recommande &c.

Le 9. du meſme mois d'Aouſt *Teouatirhon* noſtre Seminariſte, s'eſtant ſauué du danger dont i'ay parlé, cy-deſſus arriua aux [298 i.e., 294] trois Riuieres, il nous dit que ſon oncle voiãt le paquet des hardes, ou petits beſoins que no⁹ enuoions à nos Peres, le mit & l'embarqua dans ſon canot, diſant qu'il ſe vouloit charger luy meſme de le rendre fidellement: mais comme ce Capitaine à eſté pris, le paquet à eſté perdu, nos pauures Peres qui ſont là haut, en patiront, mais Dieu ſçaura bien les conſoler d'ailleurs.

rear guard as it were, of a small band of Hurons, has afforded me the means of assuring you that my health is very good. Thank God, I am as strong as on the first day, and behold me already inured to the food of the Savages. Sleep comes to me on their bed, which is the beautiful earth, sooner than upon feathers; even the rain does not waken me, although it has already twice well soaked us, of which I was not aware until I had to arise. I have written you hastily, through *Teouatirhon*, who has taken back with him the little package of our clothing that was entrusted to him. I did not think of it until after his departure. He will tell you how our canoe was split by a rock, and how we were yesterday surprised by a furious tempest. I commend myself, etc."

On the 9th of the same month of August *Teouatirhon*, our Seminarist, having escaped from the danger of which I have spoken above, arrived at the [298 i.e., 294] three Rivers. He told us that his uncle, seeing the package of clothes or little necessities that we were sending to our Fathers, took it and placed it in his own canoe, saying that he would take it upon himself to deliver it faithfully. But, as this Captain was made a prisoner, the package was lost, and our poor Fathers who are up yonder will suffer for want of it; but God will know well how to console them with something else.

Towards nightfall of the same day, a great fire appeared on the other bank of the River. Some Hurons and Montagnez went to find out what it meant. They found the two companions of *Teouatirhon*, who had escaped with him, and were asking by the light of this fire that we should send for them. It is indeed remarkable how these Savages, entirely naked and

Le meſme iour ſur la nuict parut vn grand feu de l'autre coſté de la Riuiere, quelques Hurons & Montagnez, allerent recognoiſtre ce que c'eſtoit, ils trouuerent les deux compagnons de *Teouatirhon* qui s'eſtoient eſchapez auec luy, & demandoiẽt par la lumiere de ce feu qu'on les vint querir. C'eſt vne choſe bien remarquable que ces Sauuages eſtans tout nuds n'aiãs ny fuſil, ny couſteau, ny hache, trouue le moien de faire du feu.

L'vnzieſme du meſme arriuerent de Kebec, deux chalouppes bien eſquippées en guerre. Monſieur de l'Iſle aiant reçeu les lettres de Mõſieur noſtre Gouuerneur, arma auſſi toſt ces deux chalouppes en grande diligẽce, fit venir du monde des vaiſſeaux, en prit des familles, & nous enuoia encor quatre autres chalouppes bien equippées, & en ſuitte [299 i.e., 295] vne bonne barque, que le Capitaine Raymbaut commandoit. Les vents contrarians nos deſſeins: Monſieur le Gouuerneur n'attendit pas tout ce ſecours. Aiant veu les deux premieres chalouppes bien deliberées; dont l'vne eſtoit commandée par le Capitaine Fournier: l'autre par le ſieur Des-Dames, il monte dans ſa barque, & moy auec luy, ſelon ſa volonté. Nous faiſons voile le plus promptement qu'il nous eſt poſſible; la nuict nous fauoriſa d'vn bon vent, pour trauerſer le lac de ſainct Pierre, où nous n'entendiſmes aucun bruict, ces barbares s'eſtans retirez à la riuiere qui porte leur nom. Le Surouеſt s'eſleuant, nous arreſta dans les Iſles du lac. La nuict le temps ſe trouuant aſſez calme, nous montaſmes iuſques au fleuue, où nous penſions trouuer ces barbares. Il eſtoit deſia grand iour, quand nous l'aprochaſmes. A l'embouchеure nous apperceuſmes vne groſſe fumée, qui nous

having neither tinder box, knife, nor hatchet, find the means of making fire.[8]

On the eleventh of the same month, two shallops, well equipped for war, arrived from Kebec. Monsieur de l'Isle, having received the letters of Monsieur our Governor, immediately armed these two shallops in great haste, sent to the ships for men, selected some from families, and sent us four other well equipped shallops, and afterwards [299 i.e., 295] a good bark, commanded by Captain Raymbaut. The winds interfering with our plans, Monsieur the Governor did not wait for all this help. Having seen the first two shallops in good order, one commanded by Captain Fournier, the other by sieur Des-Dames,[26] he entered his bark, and I with him, according to his desire. We set sail as promptly as possible; the night favored us with a good wind to cross lake saint Pierre, where we heard no noise, as these barbarians had withdrawn to the river that bears their name.[10] A Southwester which arose stopped us among the Islands of the lake; but during the night the weather became quite calm, and we ascended to the river, where we expected to find these barbarians. It was already broad daylight when we approached it. At the mouth we perceived a quantity of smoke, which led us to think that the enemy was not far off. Then every one exerted himself to row with energy, and prepared to rush upon them. But, when we reached the place whence this smoke came, we found the birds had flown thence. One day sooner, and we would have had a battle, [300 i.e., 296] for we all thought they had departed only the day before. We could not make any further efforts; to follow them would have been labor lost, for their

fit croire que l'ennemi n'eſtoit pas loing. Alors chacun s'efforce de ramer auec violence, on ſe diſpoſe à donner deſſus: mais comme nous fuſmes arriuez au lieu d'où prouenoit cette fumée, nous trouuaſmes que les oiſeaux s'en eſtoient enuolez, vn iour deuant nous euſt fait combattre, [300 i.e., 296] car nous creuſmes tous qu'ils n'eſtoiẽt partis que du iour precedent: nous n'auions pas peu diligenter d'auantage, de les ſuiure, c'eſt peine perduë: car leurs canots ſont bien plus legers que nos chalouppes, & que nos barques. Nous voians donc dans le repos, au moment que nous penſions combattre, & dans la paix au point de la guerre, nous deſcendiſmes à terre. Viſitans les lieux que ces voleurs venoient de quitter, nous trouuaſmes ſur les riues du fleuue vne planche, qui auoit ſerui de trauers à vne croix, que Monſieur le General du Pleſſis auoit dreſſée l'année precedente. Ces barbares l'auoient arrachée, & ſur cette planche ils auoient peint les teſtes de trente Hurons, qu'ils ont pris. Nous les conſideraſmes attentiuement, auſſi auoient-ils attaché cette peinture à vn arbre eſbranché, en ſorte que les paſſans la pouuoient aiſement deſcouurir; les diuers traicts faiſoient paroiſtre la qualité & l'aage des priſonniers, comme quelques Sauuages qui ſe trouuerent là, nous l'expliquoient. Ils auoient figuré deux teſtes bien plus groſſes que les autres, pour repreſenter deux Capitaines qu'ils tiennent entre leurs mains, dõt l'vn eſt ce braue *Taratoüan*, duquel i'ay parlé cy deſſus; on y voioit auſſi la teſte de deux [301 i.e., 297] enfans, & de deux autres ieunes garçons, qu'on amenoit au Seminaire. Ils auoient fait des raies en forme de panaches, ſur les teſtes des plus vaillans. Toutes ces teſtes eſtoient griffonnées [*sc.* griffonnées] en

canoes are much lighter than our shallops and barks. Now finding ourselves resting at the moment when we expected to fight, and in peace when on the verge of war, we went ashore. Looking over the places these robbers had just left, we found upon the banks of the river a plank which had served as the cross-bar of a cross, which Monsieur the Commandant du Plessis had erected the year before. These barbarians had torn it down and upon this plank had painted the heads of thirty Hurons, whom they had captured. We studied it carefully. They had also fastened this picture to a branchless tree, so that passers-by could readily see it; the different lines indicated the quality and age of the prisoners, as some Savages who were there explained to us. They had pictured two heads much larger than the others, to represent two Captains whom they had in their clutches, one of whom is the brave *Taratouan*, of whom I have spoken above. We saw also the heads of two [301 i.e., 297] children, and of two other young lads who were being taken to the Seminary. They had made stripes in the form of plumes on the heads of the bravest ones. All these heads were scrawled in red, except one, which was painted in black,—a sign that this last one had been killed, and that all the others were victims destined, as it were, for the fire. Some Savages found the body of the one who had been slain, floating in the lake. We knew by these grotesque figures (for the Savages are not acquainted with the art of painting) the havoc wrought by these infidels, who were going away triumphant, bearing a quantity of skins that those poor Hurons were bringing to the storehouse of these Gentlemen. What still more added to our sorrow

rouge, excepté vne qui eſtoit peinte en noir, pour marque que celuy-là auoit eſté tué, & que tous les autres eſtoient comme des victimes deſtinées au feu. Quelques Sauuages trouuerent le corps de celuy qui auoit eſté maſſacré, flottant dãs le lac. Nous cogneuſmes par ces marmouſets (car les Sauuages ne ſçauent point l'art de peinture) le dégaſt qu'auoient fait ces infideles, leſquels s'en alloient triomphans, chargez de quantité de pelleteries, que ces pauures Hurons apportoient au magazin de ces Meſſieurs. Ce qui augmentoit encor noſtre triſteſſe, c'eſt que ces coureurs ne nous auoient point veu. Ie me perſuade aiſement que s'ils euſſent eſprouué la cholere de ceux qui les ſuiuoient, qu'ils ne ſeroient pas pour retourner ſi toſt; en fin il falloit repaſſer ſur nos briſées. Deſcendans vers les trois Riuieres, nous rencontraſmes dans le lac quatre chalouppes qui nous venoient au ſecours. Le ſieur Coüillart eſtoit de la partie, comme auſſi le ſieur Giffart, & le ſieur Pinguet, & quelques autres qui meritent d'eſtre loüez [302 i.e., 298] de s'eſtre embarquez ſi promptement, pour venir faire teſte a l'ennemi, & defendre au peril de leur vie, les biens & le païs de Meſſieurs les Aſſociez. Eſtans arriuez en la reſidence de la Conception aux trois Riuieres, nous trouuaſmes encor quelques Hurons, qui eſtoient eſchappez des mains & de la dent de leurs ennemis; ils arriuoient tantoſt l'vn, tantoſt l'autre, tous deffaits, plus affamez que des chaſſeurs, & couuerts de leur peau tant ſeulement.

Le 16. du meſme mois d'Aouſt, le P. Pierre Pijart qui nous eſtoit venu voir du païs des Hurons, pour prendre ſoin du Seminaire de cette nation, en cas de mort du P. Daniel, lequel a eſté fort malade, ſe rem-

was that these rovers had not seen us. I feel very certain that if they had experienced the anger of those who followed them, they would not be likely to return soon. In short, we had to go back the way we came. As we were going down towards the three Rivers, we met in the lake the four shallops which were coming to reinforce us. Sieur Couillart was of the party, as also sieur Giffart and sieur Pinguet,[27] and others who deserve to be praised [302 i.e., 298] for having embarked so promptly to come and cope with the enemy, and to defend, at the peril of their lives, the goods and lands of Messieurs the Associates. When we reached the residence of the Conception at the three Rivers, we found other Hurons who had escaped from the hands and teeth of their enemies. They arrived, one after the other, all worn out, hungrier than hunters, and with no other covering than their own skins.

On the 16th of the same month of August, Father Pierre Pijart, who had come from the Huron country to visit us, to take charge of the Seminary of that nation in the event of the death of Father Daniel, who was very sick, reëmbarked in a canoe of the Savages to return to those lands. Crosses are rendered sweet by the love of the cross. The way from Kebec to the Hurons, all strewn with horrors, is traveled more cheerfully by souls parched with a thirst for Jesus Christ, than people roll along those streets, where horses draw the carriage, and vanity actuates those who are within it. Monsieur our Governor did not fail to show the Savages in what esteem he holds the preachers of the Gospel. He accompanied the Father to the banks of the great river, commending him, [303 i.e., 299] with presents, to the Hurons who

barqua dans vn canot de Sauuages, pour retourner en ces contrées. L'amour de la croix, rend les croix douces. Le chemin de Kebec aux Hurons, tout parſemé d'horreurs, ſe fait plus gayement, par des ames alterées de la ſoif de Ieſus-Christ, qu'on ne roule en ces cours, ou les cheuaux traiſnent vn carroſſe, & la vanité, ceux qui ſont dedans. Monſieur noſtre Gouuerneur ne ſe laſſe point de teſmoigner deuant les Sauuages l'eſtime qu'il fait des predicateurs de l'Euangile, il conduiſit le Pere iuſques ſur le riuage du grand fleuue, le recõmanda [303 i.e., 299] auec des preſens, aux Hurons qui le conduiſoient. Cét amour eſclattant en public, donne dans la veuë de ces peuples, qui nous eſcoutent plus volontiers, nous voians cheris de perſonnes de tel merite, & de telle authorité.

Le 23. du meſme, ie receus lettre du P. de Quen, lequel me mandoit la mort d'vn ieune enfant Montagnez, qu'on nous auoit donné, ſon pere nous eſtant venu trouuer, me dit: Ie n'ai plus que deux enfans, l'vn eſt malade, & l'autre eſt encor en ſanté, ie te les donne tous deux, car tu les conſerueras mieux que moy. Ie luy repliquai, que pour le malade, ie ne ſçauois où le loger, qu'il le tint en ſa cabane, & que nous l'irions ſouuent viſiter, ce que nous auons fait; le pauure enfant a eſté inſtruit & baptiſé, & mort enfant de Dieu. Pour l'autre, nous le priſmes auec nous. Monſieur le Gouuerneur luy fit faire vn bel habit à la Françoiſe, & luy donna tout ſon petit équipage, comme on fait à vn Seminariſte. Or comme il eſtoit volage, & que nous eſtions ſouuẽt diuertis à la venuë des vaiſſeaux; cét enfant s'ennuiant ſe retira auec ſon pere, lequel auoit deſſein de le ramener auec vn ſien parent, ſi toſt que nous [304 i.e., 300]

were to take him. Such marks of affection, displayed in public, catch the eyes of these people; and they listen to us more willingly when they see us cherished by persons of so much merit and influence.

On the 23rd of the same, I received a letter from Father de Quen, informing me of the death of a young Montagnez child that had been given to us. His father had come to me and said: "I have only two children left; one is sick, the other is still in health. I give thee both of them, for thou wilt keep them better than I can." I replied to him that, as for the sick one, I did not know where to put it,—that he should keep it in his cabin, and that we would go often and visit it, which we did; the poor child was instructed and baptized, and died a child of God. The other one we took with us. Monsieur the Governor had some good clothes made for him in the French way, and gave him all his little outfit, as we do to a Seminarist. Now as he was restless, and as we were often occupied by the coming of the ships, this child found it rather dull and went back with his father, who intended to send him to us again with one of his relatives, as soon as we [304 i.e., 300] should be free. But alas! he could not do it, for a sudden illness seized and carried off this poor little one in a short time, without baptism. It is quite a serious misfortune. The judgments of God are mysterious; he has taken one of them, and rejected the other.

On the same day I received the fragment of a letter containing these words: "There is reason for great edification in all that has been inserted in the Relation which has been sent. We would ask, however, for some enlightenment as to what we may

ſerions libres. Mais helas! il ne la peu faire, vne maladie ſoudaine a faiſi & emporté en peu de temps ce pauure petit ſans bapteſme. C'eſt vn malheur bien ſenſible, les iugemens de Dieu ſont des ſecrets. Il en a pris vn, & rebuté l'autre.

Le meſme iour ie receu le fragment d'vne lettre lequel portoit ces paroles; Il y a ſubiet de grande edification, en tout ce qui eſt inſeré dans la Relation qu'on a enuoié: on demanderoit neantmoins quelque eſclairciſſement, en ce qu'on peut eſperer d'eſtabliſſement de la Religion Chreſtienne, & en ſuitte de communication auec les païs attenans aux Sauuages, leurs frontieres & aboutiſſemens. Ie reſponds à cela, que ſi celuy qui a eſcrit cette lettre, a leu la Relation de ce qui ſe paſſe au Paraquais, qu'il a veu ce qui ſe fera vn iour en la nouuelle France.

La Religion Chreſtienne (moiennant la grace de Dieu) florira en ce païs cy, comme elle fait en celuy-là, notamment aux Hurons. Ces peuples où nous ſommes, ſont tout ſemblables à ces autres Ameriquains, nommez Paraquais, leſquels ſe mangeoient, il n'y a pas long-temps, les vns les autres. La grace abonde neantmoins, où le peché a regné fort long-temps; la cruauté s'eſt changée en [305 i.e., 301] douceur, & les loups en des agneaux. Nous deuons eſperer icy la meſme faueur du ciel. Mais au nom de Dieu, prenons tous patience, c'eſt iuſtement l'humeur du François, de vouloir acheuer quand il commence. On voit de petites eſtincelles, on voudroit deſia ſe chauffer à vn grand braſier. Contez combien il y a d'années que les Portugais tiennent ces endroits de l'Amerique, d'où nous apprenons ces belles conuerſions; il y a plus de quarante ans que nos Peres

hope for the establishment of the Christian Religion, and then communication with the countries contiguous to the Savages, their frontiers and boundaries." I respond to this that if he who wrote this letter has read the Relation of what is occurring in Paraquais [Paraguay],[28] he has seen that which shall some day be accomplished in new France.

The Christian Religion (through the grace of God) will flourish in this country as it does in that, especially among the Hurons. These peoples where we are, are exactly like those other Americans, called Paraquais, who not long ago were eating each other. Yet grace abounds where sin has so long held sway. Cruelty has changed to [305 i.e., 301] gentleness, and wolves to lambs. We may expect here the same favor from heaven. But, in the name of God, let us have patience. It is just the temper of a Frenchman to desire to finish as soon as he has begun. He sees some little sparks, and already he wishes to warm himself at a great fireplace. Count how many years the Portuguese have held those regions in America, whence we hear of so splendid conversions,—our Fathers worked more than forty years to subdue them, and it is more than eighty years since those nations began to hear about our faith. They did not surrender very soon, yet our haste would require that ice take fire like gunpowder. I have often said, and I say it again, that I am surprised at the advancement that God is granting to this infant Church, considering the short time employed, up to the present, in instructing these barbarians. I believe that those who are urging us, urge God still more. It is he who must be earnestly solicited,—it is his cause, it is he who will make it succeed.

trauaillent pour les reduire. Il y en a plus de quatre-vingt que ces peuples ont ouy parler de noſtre creance. Ils ne ſe ſont pas rendus ſi toſt, & noſtre promptitude voudroit que la glace prit feu, comme la poudre à canon; i'ay ſouuent dit, & ie le dis encor, que ie m'eſtonne de l'auancement que Dieu donne a cette Egliſe naiſſante, veu le peu de temps qu'on a emploié iuſques à preſent, à l'inſtruction de ces barbares. Ie croy que ceux qui nous preſſent, preſſent encor Dieu d'auantage. C'eſt celuy là qu'il faut puiſſamment ſoliciter, c'eſt ſon affaire, c'eſt luy qui l'a fera reüſſir.

Pour la communication auec les païs voiſins, on a pleinement ſatisfait dans les autres Relations, les liures qui traittent de ces [306 i.e., 302] contrées. Il y a quantité de nations ſedentaires, voiſines des Hurons, l'Euangile doit porter là ſon flambeau; il y en a pluſieurs d'errantes, celles cy ſont moins peuplées, elles ne ſe rangeront pas ſi toſt, mais elles viendront auſſi bien que les autres, Ieſus Chriſt ſera leur Roy; c'eſt ſon heritage, *Dabo tibi gentes hæreditatem tuam.* Les errans du Midy s'eſtans reduits, il n'eſt pas impoſſible de conuertir les Septentrionaux. C'eſt aſſez pour cette queſtion.

Le meſme iour, le pere de cette fille tant aimée, qui fut baptiſée l'an paſſé, le 8. de Ianuier, me vint trouuer, & me dit, *Nikanis* entrons dans ta chambre, car ie te veux parler. Eſtans donc tous deux aſſis, il me demanda pourquoy ie l'auois fait ſortir le matin de la Chappelle, puis qu'il y eſtoit entré à deſſein de prier Dieu, deſirant croire en luy. Ie luy repliquai, qu'il ne pouuoit point aſſiſter à certaines prieres que nous faiſons le matin (c'eſt au S. Sacrifice de la Meſſe,

As to communication with the neighboring countries, this has been fully answered in the other Relations, and in the books which treat of these [306 i.e., 302] lands. There are numerous sedentary nations who are neighbors of the Hurons; the Gospel should carry its light to them. There are many wandering nations which are less populous; they will not fall into line so soon, but they will come as well as the others; Jesus Christ will be their King, they are his heritage, *Dabo tibi gentes hæreditatem tuam.* The wanderers of the South being subdued, it is not impossible to convert those of the North. Enough upon this point.

The same day, the father of that dearly beloved girl who was baptized last year on the 8th of January, came to me and said, "*Nikanis*, let us go into thy room, for I wish to speak to thee." Then, when we were both seated, he asked me why I had made him leave the Chapel that morning, since he had gone in there to pray to God, desiring to believe in him. I answered him that he could not be present at certain prayers we offered in the morning (it was the Holy Sacrifice of the Mass that I was about to offer), but that, if he were baptized, he should be present there, as the French were. Thereupon he made me a long speech. "Hast thou not heard," said he, "of my daughter, whom thy brothers baptized in the Winter, who died in your faith, and was buried in the place where they bury [307 i.e., 303] the French? Hast thou not been told how my wife also believed in God before her death, and how the same favor was granted to her as to my daughter? It is I who induced them to embrace what you teach. I wish to take for myself the advice I gave them; I

que i'allois offrir) mais que s'il eſtoit baptiſé, qu'il s'y trouueroit comme les François. Là deſſus il me fit vn long diſcours: Nas-tu point, diſoit il, ouy parler de ma fille, que tres [*sc.* tes] freres ont baptiſé cét Hiuer, laquelle eſt morte en voſtre creance, & enterrée au lieu où on enterre [307 i.e., 303] les François. Ne t'a t'on point racompté comme ma femme a auſſi creu en Dieu deuant ſa mort, & comme on luy a fait la meſme faueur qu'a m'a fille. C'eſt moy qui les ay induit à embraſſer ce que vous enſeignez. Ie veux prendre pour moy le conſeil, que ie leur ay donné. Ie veux mourir Chreſtien, & eſtre enſeueli auec vous autres. Crois moy *Nikanis*, mon cœur à touſiours dit que voſtre doctrine eſtoit bonne, ie me plais à l'entendre; pendant que tu es icy enſeigne moy, tu es touſiours ſi empeſché, qu'on ne ſçauroit te parler. Ie te viendrai voir, ie t'eſcouterai attentiuement, ie ſuis vieux, il eſt temps que ie penſe à moy. Ce bon homme me diſoit cela auec vn tel accent, qu'il m'attendrit le cœur. De verité ie bois quelquefois vn calice aſſez amer, paſſant par les cabanes en ce temps icy, de la venuë des vaiſſeaux. Car les petits & les grands me demandent fort bien, pourquoy ie ne les enſeigne plus, pourquoy ie ne les vais plus voir, pourquoy ie ne les aſſemble plus? Ie les remets de iour en iour, & cependant trois grands mois ſe paſſent que ie ne ſuis point libre. Pour ce bon vieillard comme ie l'incitois à parler, en faueur de noſtre Religion, dans les cabanes; il me reſpondit, qu'il craignoit que la ieuneſſe ne prit vn mot pour l'autre [308 i.e., 304] S'il l'inſtruiſoit qu'il auoit peur que la langue, ou la parole ne leur variaſt, & qu'il n'en arriuaſt quelque malheur. Pour moy, diſoit il, qui ſçais bien parler,

wish to die a Christian, and to be buried with your people. Believe me, *Nikanis*, my heart has always said that your doctrine was good, I like to hear it. While thou art here, teach me. Thou art always so busy that one cannot talk to thee; I will come to see thee, I will listen to thee attentively; I am old, it is time I was thinking of myself." The simple man said this to me in a voice that touched my heart. In truth, I sometimes drink a very bitter cup, as I pass among the cabins at the time when the ships are anchored here; for small and great ask me, with reason, "why I do not teach them any more? why I do not come to see them? why I do not call them together?" I put them off from day to day, and meanwhile three long months pass before I am free. As to this good old man, when I was urging him to talk in favor of our Religion in the cabins, he answered me that he was afraid the young people would misconstrue his meaning,—[308 i.e., 304] that he feared lest, if he instructed them, his use of the language or of certain words might convey a different meaning to them, and that some misfortune might thence happen. As for me who could speak well, he said, nothing would pass my lips that was not entirely proper. It is one of the fears of these barbarians that they will not speak or pronounce well what has been taught them, placing the whole force of the doctrine in the words. But I explained to him that God looked at the heart and not at the lips; and if the mouth should make a mistake, nothing serious could happen from it, provided the heart was right. He was satisfied with this answer. I told him I had written to a great Captain in France (it is thus we call people of influence), for they have no other title

il ne ſortira rien de ma bouche que bien à propos. C'eſt vne des craintes de ces barbares, de ne pas bien dire, ou prononcer ce qu'on leur enſeigne, mettant toute la force de la doctrine dans les paroles. Mais ie luy fis entendre que Dieu regardoit le cœur, & non les lévres, & que la bouche ſe trompant, il n'en pouuoit arriuer aucun inconuenient, pourueu que le cœur fuſt bon. Il ſe contenta de cette reſponſe, ie luy declarai que i'auois eſcrit à vn grand Capitaine de France (c'eſt ainſi que nous appellons les perſonnes de condition) car ils n'ont point d'autre tiltre de grandeur que celuy de Capitaine. I'ay donc mandé (luy diſois-ie) à vn grand Capitaine, que tout voſtre malheur vient de ce que vous eſtes errans & vagabons, que vous vous arreſteriez ſi on vous aidoit à defricher, & à vous loger. Comme ce Capitaine eſt bon, il donnera les gẽs qu'il a icy pour vous ſecourir; alors vous ne ſerez plus enterrez, qui deçà, qui delà, vous ne mourrez plus ſi ſouuent comme vous faites: car vous ne ſouffrirez pas tant. O que voila qui va bien (diſoit-il) veux-tu que [309 i.e., 305] ie parle de cecy dans nos cabanes; car ie ſuis âgé, on meſcoutte, & tous les Capitaines ſont mes ieunes gens. Ie luy repartis que i'en eſtois content.

Le 27. arriuerent quatre canots de Hurons, l'vn deux me rendoit vn petit mot de lettre du P. Pierre Pijart, lequel m'eſcriuoit du long ſault, & me mandoit que la maladie continuoit ſon maſſacre dans les Hurons, qu'elle auoit fait rebrouſſer chemin à pluſieurs, qui venoient en traitte aux François, qu'il s'en retournoit fort ioieux au païs des ſouffrances; puis il m'adiouſtoit qu'vn petit Seminariſte, qu'il remeine auec ſoy, nommé *Aïandacé*, l'edifioit grandemẽt. Il

of rank except that of "Captain." "I have written" (said I to him) "to a great Captain that all your misfortunes come from your being an unsettled and wandering people; that you would become stationary if you could be aided in clearing the land and making dwellings. As this Captain is good, he will give you the workmen whom he has here, to help you; then your people will not be buried, some here, some there, nor will so many of you die as now, for you will not have to suffer so much." "Oh how good that will be!" (said he) "dost thou wish me [309 i.e., 305] to speak of this in our cabins? For I am old, they listen to me, and all the Captains are my young men." I told him I would be glad to have him do so.

On the 27th, four Huron canoes arrived; one of them delivered me a brief letter from Father Pierre Pijart, who wrote me from the long sault,[29] and informed me that the epidemic continued its ravages among the Hurons, and had caused several, who were coming to trade with the French, to turn back; and that he himself was returning very joyfully to the land of suffering. Then he added that a little Seminarist, called *Aiandacé*, whom he was taking back with him, edified him greatly. "He prays to God on his knees," said he, "morning and evening; he always asks a blessing before eating, without being ashamed of it before his companions; I pray our Lord to give him perseverance; Amen."

I will note here an incident, which would have been better placed in chapter tenth. As we were on the point of returning to Kebec, hopeless of seeing any more Hurons this year, a Montagnez Savage said to Sieur Olivier, "Do not hasten to go away; the

prie Dieu, dit-il, à genoux le matin & le ſoir, il fait touſiours la benediction auant que de manger, ſans honte de ſes compagnons, ie prie noſtre Seigneur qu'il luy donne la perſeuerance, Ainſi ſoit-il.

Ie remarquerai en cét endroit, vn poinct qui ſeroit mieux placé au chapitre dixieſme. Comme nous eſtions ſur le poinct de retourner à *K*ebec, perdans l'eſperance de plus voir des Hurons, pour cette année, vn Sauuage Montagnez dit au Sieur Oliuier, ne vous haſtez point de partir, la mamelle à fremi à [310 i.e., 306] quelqu'vn de nos deuins. Vous aurez demain des nouuelles, aſſeurément il viendra des Hurons. Le ſieur Oliuier vint rapporter cette Prophetie à Monſieur le Gouuerneur, auec lequel i'eſtois pour lors, nous la receuſmes en riant, cependant nous ne laiſſaſmes pas le lendemain d'eſtre eſtonnez, voians arriuer ces quatre canots qu'on n'attendoit pas. Cela m'a fait reſſouuenir qu'eſtant à kebec deux Sauuages, voians que nous doutions de la venuë des vaiſſeaux, nous dirent ne doutez point qu'ils ne viennent, demain ſans faillir vous en aurez nouuelles, car la mamelle à fremi bien fort à nos gens, cela ſe trouua veritable. Le lendemain, vne chalouppe en apporta nouuelle. Tout cecy me fait coniecturer que le diable ſe fourre la dedans, & leur cauſe ce fremiſſement, pour les lier à ſoy d'auantage, les amuſans par ces belles propheties, qui ſe trouuent fauſſes aſſez ſouuent, Dieu le diſpoſant ainſi pour faire paroiſtre quelles prouiennent de l'autheur de menſonge.

Le 28. paſſant dans les cabanes, & voiãt quelque enfãt malade, ie demãdai à ſa mere ſi mõ frere ne l'auoit point baptiſé, cette bõne femme me fit rire par ſa reſponſe: ouy, dit-elle, il la baptiſé, mais ſi peu

breast of [310 i.e., 306] one of our soothsayers has throbbed. Tomorrow you will have news; some Hurons will surely come." Sieur Olivier came to report this Prophecy to Monsieur the Governor, with whom I was at the time. We heard it with amusement, and yet we were certainly astonished the next day, at seeing these four canoes, which had not been expected, arrive. This reminds me that, when we were at kebec, two Savages, seeing that we questioned the coming of the ships, told us not to doubt that they would come; "You will have news of them tomorrow without fail, for our people's breasts have been throbbing very strongly." This proved to be true, for the next day a shallop brought us news of them. All this makes me conjecture that the devil enters into them and causes this throbbing, to more firmly bind them to himself, diverting them with these fine prophecies, which often enough prove false,—God thus disposing in order to show that they originate with the author of lies.

On the 28th, as I was visiting the cabins, I saw a sick child. I asked its mother if my brother had not yet baptized it; I had to laugh at the answer this simple woman gave,—"Yes," said she, "he baptized her, but hardly any; baptize her more." In instructing these simple [311 i.e., 307] people on the virtue of the sacred waters of baptism, some imagine that the more there is poured out, the more efficacious is this Sacrament; they are being disabused of this error.

On the 29th, Monsieur the Governor concluded to return to Kebec to dismiss the fleet, inasmuch as these last four canoes assured us that the French whom we were awaiting in the rear guard of the Hu-

que rien, baptiſe le d'auantage. Comme on inſtruit ces bonnes [311 i.e., 307] gens de la vertu des eaux, ſacrées du bapteſme, quelques-vns s'imaginent que plus on en verſe & plus de force à ce Sacrement, on les deſabuſe de cét erreur.

Le 29. Monſieur le Gouuerneur voiant que ces quatre derniers canots nous aſſeuroient, que les François que nous attendions en l'arriere-garde des Hurons eſtans arriuez à la petite nation des Algonquins, auoient eſté contraints de rebrouſſer chemin à raiſon que les malades affligeoiẽt leur eſcoüade, ſe delibera de retourner à *K*ebec, pour congedier la flotte. Il me fit mõter auec ſoy dans ſa barque, i'eſtois vn peu triſte voiant qu'à faute des Hurons, qui peuſſent porter le petit bagage que nous enuoions à nos Peres, la plus grande partie reſtoit aux trois Riuieres. Et ce qui augmentoit ce mal'heur c'eſt que nous auiõs enuoié là haut de nouueaux hommes, les vieux qui ont acheué leur terme n'ont peu deſcendre, & ainſi nos Peres ſe trouueront chargez d'vn plus grãd nõbre de perſõnes, & n'aurõt pas la moitié de leur neceſſitez, ſoit pour leurs habits, ſoit pour achepter des viures du païs, ie crains fort qu'ils ne ſoient cõtrains de ſe ſeruir de la premiere robe que Dieu fit à Adã & à ſa femme, *fecit quoque Dominus Adæ & vxorj eius tunicas pelliceas.* [312 i.e., 308] Pour leur nourriture, celuy qui repaiſt les oiſeaux du ciel ne les oubliera pas, il touchera le cœur de ces barbares, pour les ſecourir; puis que nous n'auons peu leur enuoier les denrées qui leur ſeruent de monnoie.

A la verité il eſtoit aſſez deſcendu de canots, mais comme ils eſtoient remplis de malades, ils ne ſe vouloient pas charger des hardes, ou des paquets d'au-

rons, having arrived at the petite nation of the Algonquins, had been obliged to turn back on account of the prevalence of sickness in their band. He had me enter his bark with him; I was rather depressed, seeing that, through the non-arrival of the Hurons, who could have carried the little baggage we were sending to our Fathers, the greater part of it remained at the three Rivers. And what made the trouble worse was that we had sent new men up there, and, as the old ones who had completed their term could not come down, our Fathers will find themselves burdened with a greater number of persons, and will not have means for their support, either for clothes, or to buy the food of the country. I am much afraid they will have to use the first robe God made for Adam and his wife, *fecit quoque Dominus Adæ et uxori ejus tunicas pelliceas.* [312 i.e., 308] As to their food, he who feeds the birds of the air will not forget them, he will touch the hearts of these barbarians to succor them, since we have not been able to send the commodities that serve them as money.

In truth, enough canoes came down; but, as they were full of sick people, they did not wish to burden themselves with the clothes or packages of other people; and those who did take any, made us pay double and triple freight. This is enough for this year; besides, we are about to land at Kebec. I am writing from the Sainte Marie, a bark which is now conveying us upon the great river. I will not implore the help of those who shall read this Relation, as well as that which has been sent me from the Hurons, both of which go together to be presented to your Reverence. I know well that God is speaking

truy, & ceux qui s'en chargeoiẽt, nous faiſoient paier le port au double & au triple. C'eſt aſſez pour cette année, auſſi bien allons nous aborder à *K*ebec. I'eſcris de la Sainte Marie, c'eſt vne barque qui nous porte maintenant ſur le grand fleuue. Ie n'implore-ray point les ſecours de ceux qui liront tant cette Relation, que celle qu'on m'a enuoiée des Hurons, laquelle ſe va de compagnie preſenter à voſtre Reuerence, ie ſçay bien que Dieu parle à leur cœur, & que leur cœur parle à Dieu, pour nous, ſans que nous le ſollicitions nous leur en ſommes plus eſtroitement obligez, comme auſſi à la douce charité de tous nos Peres, & de tous nos Freres de ſa Prouince, voire de toute la France, & notamment à l'amour & au ſouuenir qu'a voſtre Reuerence de tous ſes enfans à l'Autel & à l'Oratoire. [313 i.e., 309] Nous la ſaluons tous de toute l'eſtenduë de noſtre affection, moy tres-particulierement qui me dirai auec ſa permiſſion, ce que ie ſuis de cœur.

Mon R. P.

*Voſtre tres-humble & obeiſſant*
*ſeruiteur en noſtre Seigneur.*
*PAVL LE IEVNE.*

Du bord de la ſainte Marie,
au trauers du Cap Rouge,
en la Nouuelle France,
ce dernier d'Aouſt, 1637.

to their hearts, and that their hearts are speaking to God. As for us, without having solicited them, we are under the greatest obligations to them, as well as to the sweet charity of all our Fathers, and of all our Brethren of your Province, yea, even of all France, and especially to the love and remembrance your Reverence has for all your children at the Altar and in the Oratory. [313 i.e., 309] We all greet you with the utmost affection,—I very particularly, who will sign myself, with your permission, what I am from my heart,

My Reverend Father,

*Your very humble and obedient servant in our Lord,*

*PAUL LE JEUNE.*

On board the sainte Marie, opposite Cap Rouge, in New France, this last of August, 1637.

## [314 i.e., 310] Derniere Lettre dv P. Paul le Ieune, au R. P. Prouincial.

MON R. P.

Depuis que i'ay fermé la Relation, pluſieurs choſes ſe ſont preſentées, que i'ay iugé deuoir eſtre eſcrites ſommairement à V. R. mais ſans autre ordre que celuy qui me viendra en la penſée, car l'empreſſement des affaires ne me permet pas de digerer ce que i'ay à dire.

*I*'ay remarqué dans la Relation, que Monſieur le Gouuerneur eſtoit monté au deuant des Hurons, pour communiquer auec ces peuples, qui viennent voir tous les ans nos François. Comme le retour de la Flotte le preſſoit, apres auoir long temps ſeiourné aux trois Riuieres, en fin il deſcendit à Kebec le 29. d'Aouſt, aiant perdu toute eſperance de voir plus de Hurons, pour ceſte année. Ie l'accompagnai touſiours dedans ſa barque par ſon commandement, nous arriuaſmes la nuict, du 31. du meſme mois. Le iour d'apres noſtre arriuée, parut vn canot [315 i.e., 311] qui vint nous apporter nouuelle, qu'enuiron cent cinquante Hurons eſtoient deſcendus, & qu'il ſeroit à propos, que Mõſieur le Gouuerneur remontaſt pour les voir; ces peuples ſouhaittans luy parler. Nos Peres m'eſcriuoient qu'il eſtoit entierement neceſſaire que i'y retournaſſe auſſi, pour les affaires de noſtre Miſſion des Hurons, & pour le Seminaire. Monſieur le Gouuerneur occupé a expedier les depeſches de la

## [314 i.e., 310] Last Letter of Father Paul le Jeune, to the Reverend Father Provincial.

MY REVEREND FATHER,

Since I closed the Relation, several things have presented themselves which I have judged ought to be written briefly to Your Reverence, but without other order than that in which they may occur to me, for the urgency of affairs does not permit me to digest what I have to say.

I have noted in the Relation that Monsieur the Governor had gone up to meet the Hurons, to communicate with those tribes who every year come to visit our French. As the return of the Fleet was urging his departure, after having sojourned a long time at the three Rivers, he finally, on the 29th of August, went down to Kebec, having lost all hope of seeing any more Hurons this year. I was with him in his bark all the time, by his orders; we arrived at night, on the 31st of the same month. The day after our arrival, a canoe appeared [315 i.e., 311] which came to bring us the news that about one hundred and fifty Hurons had come down, and that it would be well for Monsieur the Governor to go up and see them, as these tribes wished to speak with him. Our Fathers wrote me that it was absolutely necessary that I also should return, for the affairs of our Huron Mission, and for the Seminary. Monsieur the Governor, being busy in finishing his despatches for the fleet, and in sending it away, could

flotte, & à la cõgedier, ne peut quitter Kebec; il enuoia en ſa place Monſieur le Cheualier de l'Iſle ſon Lieutenant, fort honneſte Gentil-homme. Ie voulois m'embarquer dans vn canot de Sauuages, mais il me fit prendre place aupres ſoy, dans ſa chalouppe. Nous vogaſmes autant la nuict que le iour, combattant contre la contrarieté des vents, iuſques à la nuict du cinquieſme de Septembre, que nous miſmes pied à terre aux trois Riuieres. Les Hurons accoururent incontinent au bruit des rames de deux chalouppes, qui nous portoient. Le tonnerre du canon venant à eſclatter du fort, à noſtre deſembarquement, i'en vis quelques vns qui ſe ietterent par terre d'eſtonnement. Allant viſiter Monſieur de Chaſteau-fort, nous le trouuaſmes bien malade, en ſorte que le [316 i.e., 312] iour ſuiuant, ie luy portai la ſaincte communion, apres cela ouurant les lettres de nos Peres, qui ſont aux Hurons, i'appris que la contagion continuoit en ce païs la, que les calõnies redoubloient, que les demons nous faiſoient ouuertemẽt la guerre. Ces peuples croient que nous les empoiſonnons & enſorcelons, iuſques là, que quelques vns ne ſe ſeruent plus de chaudiere des François, ils diſent que nous auons empeſté les eaux, & que les vapeurs qui en ſortent les tuënt; que nos maiſons leur ſont fatales, que nous auõs chez nous vn corps mort, qui nous ſert pour vne magie noire. Que pour faire mourir leurs enfans, quelques François ſont entrez dans l'horreur des bois, portant auec eux le portraict d'vn petit enfant, que nous auons piquotté de pointes d'aleſnes, & que voila iuſtement la cauſe de leur mort. Ils paſſent bien plus auant, ils attaquent noſtre Sauueur Ieſus Chriſt, car ils publient, qu'il y a ie ne ſçai quoy dedans le petit Ta-

not leave Kebec. He sent in his place Monsieur the Chevalier de l'Isle, his Lieutenant, a very honorable Gentleman. I wished to embark in one of the canoes of the Savages, but he made me take a place near him in his shallop. We sailed during the night as well as the day, fighting against contrary winds, until the night of the fifth of September, when we landed at the three Rivers. The Hurons immediately ran to us at the sound of the oars of the two shallops which conveyed us. The thunder of the cannon resounding from the fort at our disembarkment, I saw some throw themselves upon the ground in amazement. When we went to see Monsieur de Chasteau-fort we found him very ill, so that on the [316 i.e., 312] following day I carried him the holy communion. After this, I opened the letters of our Fathers who are with the Hurons, and learned therefrom that the contagion continued in that country, that calumnies were multiplying, that the demons were making open war against us. These tribes believe that we poison and bewitch them, carrying this so far that some of them no longer use the kettles of the French. They say that we have infected the waters, and that the mists which issue thence kill them; that our houses are fatal to them; that we have with us a dead body, which serves us as black magic; that, to kill their children, some Frenchmen penetrated the horrid depths of the woods, taking with them the picture of a little child which we had pricked with the points of awls, and that therein lay the exact cause of their death. They go even farther,—they attack our Savior, Jesus Christ; for they publish that there is something, I know not what, in the little Tabernacle of our Chapel, which causes

bernacle de noſtre Chappelle, qui les fait mourir malheureuſement, les diables ne gaigneront rien de ſe prendre à leur maiſtre. Ils tiennent qu'il y a vn fameux ſorcier parmi nous, qu'ils gueriroient ſi on le faiſoit mourir. Toutes ces perſecutions nous conſolent en quelque façon, [317 i.e., 313] car c'eſt ſur ce fondement que la foy & la Religion s'eſt eſtablie. C'eſt vn contentemẽt bien doux, de voir auec quelle ioie tous nos Peres reſpirent la vie au païs de la mort, & ce qui m'eſtonne d'auantage, c'eſt que quelques ieunes hommes François qu'ils ont auec eux, ſe voiance [*sc.* voians] enueloppez dans les meſmes dangers, n'en veulent pas ſortir, voulans courir les meſmes riſques que nos Peres. Si ie n'eſtois preſſé, ie coucherois icy les ſentimens pleins d'amour & de feu qui bruſle leur cœur. Vous diriez qu'ils ſouhaittent comme à l'enuie, d'eſtre tenus pour ce fameux ſorcier, qu'on deſtine à la mort, comme vne miſerable victime. Remarquez cependant qu'ils ne laiſſent pas de baptiſer touſiours quelques pauures malades, ſi bien que ie puis dire, que nous auons bien baptiſé trois cens Sauuages cette année. Voicy qui paſſe mon eſtonnement, nonobſtant tous ces bruicts, & toutes ces impoſtures, on nous a preſenté plus de Seminariſtes que nous n'en auons peu accepter, en effet nous en auons eſconduit pluſieurs, faute d'auoir dequoy les nourrir & entretenir, nous nous contentons de ſix en ces premiers commancemens, cette derniere bande de Hurons, nous en amenoit en bon nombre, cela me fait leuer les yeux [318 i.e., 314] au ciel & dire, *Digit⁹ Dei eſt hic*, c'eſt Dieu qui cõduit cét affaire, qu'il ſoit benit à iamais des Anges & des hommes, dans les temps & dans l'eternité. Ces barbares

them to die miserably. The devils will gain nothing by attacking their master. They hold that there is a famous sorcerer among us, and that, if he were killed, they would recover health. All these persecutions console us in some respects, [317 i.e., 313] for it is upon this foundation that the faith and Religion are established. It is a source of sweet content to see with what joy all our Fathers breathe the breath of life in the country of the dead; and what astonishes me still more is that some young Frenchmen, whom they have with them, seeing themselves involved in the same dangers, will not leave, wishing to run the same risks as our Fathers. If I were not in haste, I would here set down the sentiments full of love and zeal which inflame their hearts. You would say that they desire to emulate each other in being taken for this famous sorcerer, who has been destined to death as a miserable victim. Observe, however, that they do not fail to go on baptizing poor sick people,—so many, that I can say we have baptized fully three hundred Savages this year. And here is what astonishes me beyond measure,—notwithstanding all these reports, and all these misrepresentations, we have been offered more Seminarists than we could accept; in fact, we have refused several, not having anything with which to feed and maintain them. We are satisfied with six in these early stages. This last band of Hurons brought us a goodly number; it makes me raise my eyes [318 i.e., 314] to heaven and say, *Digitus Dei est hic;* it is God who is guiding this affair; may he be blessed forever by Angels and by men, in time and in eternity. These barbarians who had just come down had in their company the first Christian baptized in their

nouuellement deſcendus, auoiẽt en leur compagnie le premier Chreſtien baptiſé en leur païs, en pleine ſanté, apres vne longue inſtruction, cét homme nous a raui le cœur.

Le P. Pierre Pijart remontant aux Hurons l'a rencontré en chemin, voici comme il m'ẽ eſcrit: Ie vous prie donc (mais i'ay tort de vous prier d'vne choſe qui n'eſt autre que le deſir de voſtre cœur) de teſmoigner bon viſage à noſtre premier Chreſtien, ie vous aduouë que d'abord que ie l'ay rencontré, auãt meſme qu'il m'euſt dit qu'il auoit des lettres à me donner, leſquelles ie vous enuoie; ie fus touché de ſa douceur & modeſtie, il me vint en penſée ce qu'autrefois i'ay appris des anciens Chreſtiens, conuertis de l'idolatrie, & ce que i'ay leu depuis peu des Iapponnois: ſçauoir eſt que le bapteſme receu dignemẽt, outre les graces qui luy ſont infailliblement attachées, confere vne douceur exterieure aux nouueaux Chreſtiẽs, dedãs leurs mœurs & dedans leurs paroles. Le peu de temps que ie l'ay veu en paſſant, il m'a tellemẽt touchẽ, que ſi i'euſſe peu, ie me fuſſe ietté à ſes pieds pour les baiſer Ce sõt les paroles du P. Celuy [319 i.e., 315] qui peut changer les loups en des agneaux, a changé vn barbare en enfant de Dieu. Comme les Hurõs tomboiẽt malades en chemin, ce bon Neophyte les inſtruiſoit pour les rẽdre capables du bapteſme. Son nepueu eſtãt frappé de la contagion, Mathurin (c'eſt ainſi qu'on appelle l'vn de nos hommes) luy dit, Pierre (c'eſt le nom qu'il a receu au S. Bapteſme) aie ſoin de ton nepueu. Ie prie Dieu, reſpond-il, tous les iours & toutes les nuicts pour luy, prie le auſſi pour le meſme ſubiect: mais prends garde (luy repliqua il) qu'il ne meure ſans inſtru-

country in good health, after a long instruction; this man filled our hearts with joy.

Father Pierre Pijart, in going up to the Hurons, met him on the way; see how he writes me about him: "Now I beg you (but I am wrong to beg a thing which is nothing more than the desire of your heart) to show a pleasant face to our first Christian; I confess to you that when I first met him, even before he said that he had letters to give me, which I send to you, I was touched by his gentleness and modesty. There came into my mind what I had once heard of the ancient Christians, converted from Idolatry, and what I read a little while ago about the Japanese;[30] it is, that baptism worthily received, outside the grace which is infallibly attached to it, confers upon the new Christians an external gentleness, in their manners and in their speech. The little that I saw of him in passing made such an impression upon me, that, if I could, I would have thrown myself at his feet to kiss them." These are the Father's words. He [319 i.e., 315] who can change wolves into lambs, has changed a barbarian into a child of God. As the Hurons fell sick on the way, this good Neophyte instructed them, to get them ready for baptism. His nephew being attacked by the contagion, Mathurin (the name of one of our men) said to him, "Pierre" (the name he received at Holy Baptism), "take care of thy nephew." "I am praying God day and night for him," he answered; "do thou also pray to him for the same object." "But be careful" (he replied to him) "that he does not die without instruction." "I have already instructed him," answered the good man; "he knows all that it is necessary to believe in order to be a Christian, and he believes it; if he

ction; ie l'ay deſia inſtruit, reſpondit le bon homme, il ſçait tout ce qu'il faut croire pour eſtre Chreſtien, il le croit; s'il baiſſe, ie t'appellerai pour le baptiſer, ou tu me diras les paroles qu'il faut dire, s'il ſe porte bien, ie le menerai au Seminaire, en la maiſon des Peres. Eſtant arriué aux trois Riuieres, le P. Claude Pijart allant par les cabanes, porter des pruneaux aux malades, il le prenoit auec ſoy, & luy faiſoit ſigne qu'il inſtruiſit ſes compatriotes, il le faiſoit auec affection, comme auſſi l'vn de nos hommes nommé Petitpré, ce qui fut cauſe que le P. en baptiſa quelques vns. Mais nous en parlerons l'an prochain. C'eſt la couſtume quand ces peuples deſcendent pour venir voir les François, de tenir quelques conſeils [320 i.e., 316] ou aſſemblées; au commencement ce ſont eux qui parlent, & qui traittent de leurs affaires, ſur la fin ce ſont les François qui les aſſemblent, & qui leur recommandent ce qu'ils ont à leur dire. Aians donc à leur arriuée demandé de parler au Capitaine des François; Monſieur le Cheualier de l'Iſle s'y trouua en l'abſence de Monſieur le Gouuerneur. Pour teſmoigner l'eſtime qu'il faiſoit de ceux qui embraſſoient noſtre faincte foy, il fit aſſeoir noſtre Neophite aupres de ſoy: lequel fut bien eſtonné ſe voiant tant honoré des Francois. Nous eſtiõs aſſis ſur des bancs, & les Hurons eſtoient aſſis en terre, ſelon leur couſtume, chaqu'vn aiant pris place, & tout le monde gardant le ſilence, deux Capitaines Hurons, expoſerẽt leurs preſens. L'vn d'eux voulant haranguer, demanda premierement comme ſe nommoit Monſieur le Cheualier de l'Iſle, puis il l'apoſtropha, & luy dit: L'Iſle (c'eſt ainſi que ces peuples nomment chaque choſe par ſon nom, ſans autre ceremonie) vous

sinks, I will call thee to baptize him, or thou shalt tell me the words that must be said; if he gets well, I will take him to the Seminary, to the house of the Fathers." When they reached the three Rivers, Father Claude Pijart went through the cabins, to carry some prunes to the sick, and took him with him; he made him a sign to instruct his countrymen, which he did affectionately, as did also one of our men, named Petit-Pré, which caused the Father to baptize some of them. But we will speak of them next year. When these tribes come down to see the French, they are accustomed to hold councils [320 i.e., 316] or assemblies. At first, it is they who speak and treat of their own affairs; towards the end, the French call them together, and recommend to them the subjects they wish to be discussed. Now having at their arrival asked to speak to the Captain of the French, Monsieur the Chevalier de l'Isle, in the absence of Monsieur the Governor, acted for him. In order to show the esteem in which he held those who embraced our holy faith, he had our Neophyte sit near him, who was greatly astonished at seeing himself so highly honored by the French. We were seated on the benches, and the Hurons on the ground, as is their wont. Each one having taken his place, and all being in silence, two Huron Captains showed their presents. One of them, wishing to make a speech, asked first what Monsieur the Chevalier de l'Isle's name was; then he addressed him, saying: "L'Isle" (it is thus these people call everything, by its name, without other ceremony), "you and your people are *Okhi*,"—that is to say, "you are Demons, or extraordinary beings, and more than common men." "Although our country is ruined, although pestilence

eſtes des *Okhi*, c'eſt à dire, vous eſtes des Demons, ou des creatures extraordinaires, & hors le commun des hommes. Quoy que noſtre païs ſoit perdu, que la contagion & la guerre rauagent tout, vous nous attirez vers vous, faiſans que nous ſurmontions [321 i.e., 317] toutes ſortes de difficultez pour vous venir voir. Puis nous monſtrant leurs preſens; voila qui parle peu, auſſi ſommes nous en petit nombre, tout le mõde ſe mourant dans nos bourgades, & par les chemins, cela n'empeſche pas que nous ne ſoions venus confirmer la paix & l'amitié qui eſt entre nous. Monſieur le Cheualier de l'Iſle fit repartir qu'il eſtoit fort aiſe de les voir, que noſtre grand Capitaine Monſieur le Gouuerneur, eſtoit monté la haut pour leur parler, qu'il les auoit long-temps attendu, qu'il auoit enuoié vne barque au deuãt d'eux, pour les proteger contre les Hiroquois, que les viures manquans, la barque eſtoit deſcenduë, puis remontée pour la ſeconde fois, mais en fin voiant que la ſaiſon ſe paſſoit, elle auoit eſte contrainte de retourner. Que ce grand Capitaine aiant appris que cinq cens Hiroquois tenoient le lac S. Pierre, prenans les Hurons au paſſage, auoit enuoié querir du ſecours à Kebec, qu'on luy auoit enuoié vne barque, & quatre chalouppes, pleines de braues guerriers, & que luy meſme auoit voulu pourſuiure leurs ennemis; qu'au reſte il eſtoit fort marry de n'auoir peu remonter iuſques aux trois Riuieres, qu'il y auoit quantité de nauires, & vn tres-grand nombre de [322 i.e., 318] François, tant à kebec, qu'a Tadouſſac, qu'il eſtoit empeſché à les congedier, mais qu'il l'auoit delegué en ſa place, qu'il les verroit tres-volontiers l'an prochain; pour moy, leur fit il, ie ſuis bien reſiouï de vous voir, mais tres-

and war are laying all waste, you attract us to you, making us surmount [321 i.e., 317] all sorts of difficulties to come and see you." Then, showing us their presents, "These tell but little; but then we are in small numbers, for they are all dying in our villages, and along the way; this does not prevent us from coming to confirm the peace and friendship which exists between us." Monsieur the Chevalier de l'Isle made reply that he was very glad to see them; that our great Captain, Monsieur the Governor, had come up there to speak with them, that he had waited a long time; that he had sent a bark to meet them, to protect them against the Hiroquois; that, for lack of supplies, the bark had come back, then had gone up a second time,— but finally, seeing that the season was passing, it had been obliged to return. He said that this great Captain, having learned that five hundred Hiroquois held lake St. Pierre, capturing the Hurons as they passed through, had sent to Kebec for aid; that he had been sent a bark and four shallops, full of brave warriors, and that he himself had tried to pursue their enemies; that, furthermore, he was very sorry he could not come up to the three Rivers again,— that there were a large number of ships and a great many [322 i.e., 318] Frenchmen, both at kebec and at Tadoussac; these he was occupied in dismissing, but that he had delegated him in his place, and that he would gladly come and see them next year. "As for myself," he continued, "I am very glad to see you, but very sorry about your sickness. I will thank you for your presents, which are very acceptable to me; but I have one suggestion which I wish to urge upon you strongly. It is, not to believe these false rumors, like the

marri de voſtre maladie. Ie vous remercierai de vos preſens, qui me ſont fort agreables: mais i'ai vn poinct à vous recommander puiſſamment. C'eſt que vous ne croiez iamais les faux bruicts, comme celuy qui portoit, que Monſieur de Champlain auoit voulu perdre tout le païs à ſa mort. Ils dirent que les Algonquins de l'Iſle auoient ſemé ces faux rapports. Là deſſus Monſieur le Cheualier fit venir vn nommé *Oumaſtikoueian*, lequel eſt allié de ces inſulaires, & luy fit demander pourquoy les Algonquins ſemoient des diſcordes entre les François & les Hurons: diſans que Monſieur de Champlain auoit voulu perdre le païs, & l'entraiſner à la mort auec ſoy, qu'vn Capitaine meſme des Sauuages Montagnez, eſtoit teſmoin de cette meſchante volonté. Où eſt ce Capitaine, luy dit-on? parle maintenant, fais le venir, qu'il nous diſe, ſi Monſieur de Champlain a iamais tenu tel diſcours. Ce pauure homme ſe mit à crier contre les Hurons, diſant que c'eſtoit eux qui faiſoient courir vn [323 i.e., 319] bruict, que les François auoient enſorcelé vn capot, pour les faire mourir. Nous demandaſmes aux Hurons, s'ils inuentoient ces mẽſonges. Ceux d'vne bourgade reprocherent aux habitans d'vne autre, que ces bruits venoient de leur coſté, & qu'ils s'en purgeaſſent. Bref chaqu'vn deſnioit ces calomnies, diſans qu'il ne falloit plus parler de cela, & qu'on reiettoit la cauſe de leur mort, ſur certains coliers de porcelaine, que les Montagnez ramaſſoient, pour les inuiter à la guerre. On les preſſa fort de ne plus preſter l'oreille à ces impoſtures. Demandez à voſtre compatriote que voila, leur dit Monſieur de l'Iſle, ſi ce que nous croions eſt mauuais, ſi nous enſeignons à tuër les hommes, nous vous aimons tous,

one that appeared, that Monsieur de Champlain had wished to ruin the whole country by his death." They said that the Algonquins of the Island had circulated these false rumors. Thereupon Monsieur the Chevalier summoned one named *Oumastikoueian*,[31] who is allied to those islanders, and had him asked why the Algonquins sowed discord between the French and the Hurons, saying that Monsieur de Champlain had wished to ruin the country and drag it down to death with him, and that a Captain of the Montagnez Savages himself had borne witness to this ill-will. "Where is this Captain?" he was asked. "Speak, now; make him come in, let him tell us if Monsieur de Champlain ever made such a speech." This poor man began to exclaim against the Hurons, saying that it was they who spread a [323 i.e., 319] report that the French had bewitched a cloak, to cause their death. We asked the Hurons if they had invented these lies; those of one village accused the inhabitants of another of originating these reports, telling them to clear themselves thereof. In short, each denied these calumnies, saying there was no need to speak of it further, and that the cause of their death was being attributed to certain porcelain collars which the Montagnez had collected in order to invite them to go to war.[32] They were earnestly urged not to listen to these impostures. "Ask your countryman here," Monsieur de l'Isle said to them, "if what we believe is bad, if we teach that men should be killed; we love you all; he knows well that what we have taught him is very good." He spoke to our Neophyte, who very modestly expressed his approval of our belief. This council or assembly having ended, these barbarians went to the store to exchange their

il ſçait bien que ce qu'on luy a enſeigné eſt fort bon. Il parloit à noſtre Neophite, qui approuua noſtre creance, auec vne grande modeſtie. Ce conſeil ou aſſemblée eſtant terminé, ces barbares s'en allerent au magazin pour changer leurs pelleteries contre des haches, des couſteaux, des couuertures, & autres denrées, que Meſſieurs les Directeurs & Aſſociez leurs enuoient. Aiant fait leurs traites (pour me ſeruir du mot qui court icy) on tient le dernier cõſeil. La ſaincte Vierge y preſida, car cette aſſẽblée [324 i.e., 320] ſe fit le iour de ſa naiſſance. Monſieur le Cheualier de l'Iſle me fit aſſeoir aupres de ſoy, & en ſuitte noſtre nouueau Chreſtien Huron. Les preſens des François eſtoient expoſez au milieu de la place, & les chefs & principaux de cette nation, eſtoient aſſis en rond deuant nous. Monſieur le Cheualier me dit, mon pere, commançons par les affaires du Chriſtianiſme, car ce poinct eſt le plus important. En effect, c'eſt par où il faut touſiours commencer le conſeil des François, car quand on entre en diſcours par la declaratiõ des preſens, ceux qui n'ont point d'affection pour la foy, ſe leuent & s'en vont ſans ceremonies, ſi toſt qu'on commance à parler de noſtre creance; mais tandis que les preſens frappent leurs yeux, leur eſprit, ny leur corps ne s'eſloigne pas beaucoup des diſcours qu'on leur tient. C'eſt la couſtume de ces peuples de parler par des preſens, & par des feſtins; pendant que la marmitte bout, vous aurez les Sauuages attentifs, tant que vous voudrez; le feſtin eſt-il diſtribué, les Sauuages ferment leurs oreilles, & ouurent leurs bouches, ils ne donnent point tant d'occupation à leurs ſens tout à la fois. Mais entrons en conſeil.

Monſieur le Cheualier de l'Iſle prenant la parole

peltries for hatchets, knives, blankets, and other wares that Messieurs the Directors and Associates send them. Having finished their trades (to use the word which is current here) the last council takes place. The holy Virgin presided at it, for this assembly [324 i.e., 320] was held upon the day of her birth. Monsieur the Chevalier de l'Isle had me sit near him, and next our new Huron Christian. The presents of the French were exposed in the middle of the place, and the leaders and principal men of this nation were seated in a circle before us. Monsieur the Chevalier said to me, "My father, let us begin with the concerns of Christianity, for that is the most important question." In fact, it is always necessary to begin with this subject a council with the French; for when the speech is begun by the announcement of the presents, those who have no interest in the faith rise and go away unceremoniously, as soon as one begins to speak of our belief. But as long as the presents attract their attention, neither their minds nor their bodies are withdrawn very far from the speeches which are made to them. It is the custom of these people to speak through presents, and through feasts; while the pot is boiling, you will find the Savages as attentive as you wish. The feast distributed, the Savages close their ears and open their mouths. They do not keep so many senses occupied all at once. But let us enter the council.

Monsieur the Chevalier de l'Isle began to speak, and told them that he was greatly pleased with the presents [325 i.e., 321] they had made him; that he honored the steadfastness of their friendship, since neither the capture of their countrymen by their en-

leur dit, qu'il agreoit fort les preſens [325 i.e., 321] qu'ils luy auoient fait, qu'il honoroit la conſtãce de leur amitié, puis que la priſe de leurs cõpatriotes par leurs ennemis, ny la maladie qui les affligeoit de tous coſtez, ne les auoit empeſchez de nous venir viſiter. Que cette cõmunicatiõ eſtoit le nœud de la paix, & de la bõne intelligẽce, qui eſt depuis lõg temps entre les deux nations, Françoiſe & Huronne. Qu'au reſte nous eſtions quelquefois affligez dans noſtre païs des meſmes fleaux de la peſte, dont ils ſont battus, qu'alors nous demandions à nos Peres qui ſçauent bien prier Dieu, ce qu'il falloit faire pour appaiſer les maladies, que s'ils vouloient faire le meſme qu'ils s'en trouueroient bien; & ſi tout preſentement ils vouloient m'eſcouter, que ie leurs dirois, comme ils ſe deuoient comporter. Ils reſpondirent qu'ils en eſtoiẽt fort contens. Là deſſus, ie tire vn beau tableau de noſtre Sauueur Ieſus *C*hriſt, ie le deſcouure, & le place deuant leurs yeux, puis prenant la parole, ie leur dis que nous n'eſtions point les maiſtres de la vie & de la mort, que celuy dont ils voioient l'image eſtoit Fils du Tout-puiſſant, qu'il eſt bon, qu'il aimoit les hommes, que les démons, qui font tant de mal, n'eſtoient que ſes eſclaues. [326 i.e., 322] Que quãd nous offenſiõs ce grãd Capitaine, fils de Dieu, ſoit en dérobãt, ou en refuſant de croire en luy, & de luy obeïr, qu'il permettoit aux diables de nous affliger: mais que lors que nous auions recours à luy, demandant pardon de nos offenſes, promettans de luy eſtre fideles, qu'il nous gueriſſoit de nos maux, & lioit les mains aux malins eſprits, leſquels ne nous pouuoiẽt plus nuire. Que s'ils deſiroient faire le meſme, ie donnerois ce beau portraict

emies, nor the malady which afflicted them on all sides, had prevented them from coming to visit us; that this intercourse was the bond of the peace and good understanding which for a long time had existed between the two nations, French and Huron. He said, moreover, that we were sometimes afflicted in our country with the same scourges of pestilence by which they are assailed; that then we asked our Fathers, who understand how to pray to God, what must be done to check these maladies; that, if they wished to do the same, they would find it to their advantage; and if at that very moment they would listen to me, I would tell them what they ought to do. They answered that they would be very glad to hear me. Thereupon, I drew forth a beautiful picture of our Savior, Jesus Christ; I uncovered it, and placed it before their eyes. Then beginning to speak, I told them that we were not the masters of life and death; that he whose image they saw was Son of the Almighty,—that he is good, that he loved men, that the demons who do so much harm were only his slaves. [326 i.e., 322] I said that when we offended this great Captain, son of God, either by stealing, or refusing to believe in and obey him, that he permitted the devils to afflict us; but that, when we had recourse to him, asking pardon for our offenses and promising to be faithful to him, he cured us of our ills and bound the hands of the evil spirits, so that they could no longer injure us. That, if they wished to do the same, I would give this beautiful picture to Pierre *Tsiouendaentaha*, our Neophyte, to take it into their country, so they could pray this great Captain to have pity on them. They replied that *Echon*—their name for Father Brebeuf—told

à Pierre *Tſioüẽdaẽtaha*, noſtre Neophyte, pour le porter en leur païs, afin de prier ce grand Capitaine, d'auoir pitié d'eux. Ils reſpondirent que *Echon*, c'eſt le nom du Pere Brebeuf, leur diſoit la meſme choſe que ie leur venois d'enſeigner, qu'ils parleroiẽt de cét affaire à leurs vieillars, & que tous enſẽble feroient ce que nous leur auions recommandé. Là deſſus noſtre nouueau *C*hreſtien, prit le Tableau, & ſe mit à preſcher. Il y a long-temps qu'aucune predication ne ma tant touché, encor que ie ne l'entendiſſe que par la bouche du Sieur Nicolet, qui fait volontiers ſeruir ſa langue à la Religion de Ieſus Chriſt. Pourquoy diſoit ce bon Neophyte, ne voulez-vous pas croire ce qu'on vous enſeigne, eſt il mauuais? faites en l'experience, eſprouuez la verité des paroles [327 i.e., 323] qu'on vous dit, aiez recours à celuy qui peut tout, cela eſt de valeur. Pour moy, ie ne ſçay pas encor grande choſe, ie m'efforce & prẽds peine d'eſcouter, & d'apprendre; puis en les tançant, il les reprenoit doucement de ce qu'és aſſemblées, où ſe trouuoient nos Peres, la plus part s'en alloient, ſi toſt qu'on commãcoit à parler de la foy. Ne vous l'ay-ie pas dit quelques-fois là hault, pourquoy ſortez-vous quand on vous veut inſtruire. Cela eſt veritable dit le Sieur Nicolet, i'ay veu quelquefois que tout le monde eſtant attentif à eſcouter *Echon*, ſi quelqu'vn venoit inuiter l'aſſemblée au feſtin, elle le quittoit là, au milieu de ſon diſcours. Les Hurons entendans cela, ſe parlerent les vns aux autres, quelque temps, diſans qu'il falloit prendre garde à ce qu'on leur diſoit, pour en faire leur profit en leur païs. En fin noſtre bon Chreſtien deſploiant le petit Tableau ou *Saluator*, que ie luy auois donné, s'eſcria, ſi nous

them the same thing that I had just said; that they would talk over this matter with their old men, and that they would all together do what we had recommended. Thereupon our new Christian took the Picture and began to preach. It is a long time since any preaching has touched me so deeply, although I only heard it through the mouth of Sieur Nicolet, who cheerfully lends his tongue to the Religion of Jesus Christ. "Why," said this good Neophyte, "will you not believe what is taught you; is it bad? Try it, test the truth of the words [327 i.e., 323] that have been said to you; have recourse to him who can do all; that is worth something. As for me, I do not yet know much; I strive hard to listen and learn something." Then chiding them, he reproved them gently because in the assemblies, at which our Fathers were present, the greater part of them went away as soon as we began to speak of the faith. "Have I not asked you sometimes, up yonder, why you leave when they wish to instruct you?" "That is true," said Sieur Nicolet, "I have sometimes seen them all listening very attentively to *Echon;* but, if some one came to invite the assembly to a feast, they left him there, in the middle of his discourse." When the Hurons heard this, they talked among themselves for some time, saying they must heed what was said to them, to profit by it in their own country. Finally our good Christian, displaying the little Picture or *Salvator* that I had given him, exclaimed, "If we have to encounter any enemies on our return, let us raise this standard high and all cast our eyes upon it, and we shall be helped." The eyes can hardly refrain from tears when the ears hear these words coming from the mouth of a barbarian,

auons les ennemis à la rencontre en noſtre retour, eſleuons cét eſtendart hault, iettons tous les yeux deſſus, & nous ſerons ſecourus. Les yeux ont de la peine à ſe tenir, quãd les oreilles entendent ces paroles ſortir de la bouche d'vn barbare, qui peut eſtre à mangé plus [328 i.e., 324] de vingt fois de la chair humaine, & maintenant preſche les loüanges du grand Dieu. Cela, dit, il me preſente le Tableau, me priant de le bien enuelopper afin qu'il ne ſe gaſtaſt point.

Ce poinct eſtant conclud, Monſieur de l'Iſle en entame vn autre, exhortant ces peuples d'amener quelques familles Huronnes, pour demeurer aupres des François: les aſſeurant qu'on les ſecoureroit, que nous leur donneriõs des habits, & les aiderions à defricher, & faire baſtir vne bonne maiſon. Il leur expliqua les raiſons qui les pouuoient induire à embraſſer cét affaire, qu'ils n'executerõt point ſi toſt: car les femmes ne ſe ietteront pas aiſement dans vn chemin, d'ẽuiron deux à trois cens lieuës, pour venir demeurer auec des eſtrangers. Il ne faut pas laiſſer de battre & rebattre le meſme poinct, la perſeuerance l'emportera: & ſi iamais on l'obtient, ce ſera vn bien qui ne ſe peut dire, pour le Chriſtianiſme. C'eſt pour lors que ſi on dreſſe des Seminaires, ils ſeront remplis de petites Huronnes. Mais à propos, nous ne fiſmes point mention du Seminaire de garçons, pource que nous auions peur qu'ils ne nous preſſaſſent d'en prendre plus que nous n'en pouuons entretenir. Seulement Monſieur de [329 i.e., 325] l'Iſle print auecques ſoy vn ioli garçon, qu'ils nous auoient donné, le careſſant deuant eux, pour marque que les Capitaines cheriſſoient ceux qu'on nous confioit. Voila vne eſtrange prouidence du grand Dieu. Nous importu-

who perhaps has eaten more [328 i.e., 324] than twenty times, of human flesh, and is now sounding the praises of the great God. Having said this, he handed me the Picture, with the request that I should wrap it well, lest it might be injured.

This subject concluded, Monsieur de l'Isle broached another, exhorting these people to bring down some Huron families to live near the French,— assuring them that they would be assisted, that we would give them clothing, and would help them to clear the land and to build a good house. He pointed out to them the reasons which might influence them to embrace this scheme, which they will not carry out very soon; for the women will not readily undertake a journey of from two to three hundred leagues, to come and live with foreigners. One must not cease to strike and strike again upon the same spot; perseverance will prevail; and if ever this is accomplished, it will be an inestimable benefit to Christianity. It is then that, if Seminaries are erected, they will be filled with little Huron girls. But, by the way, we made no mention of the Seminary for boys, because we were afraid they would urge us to take more of them than we could accommodate. Only Monsieur de [329 i.e., 325] l'Isle took with him a pretty little boy, whom they had given us, caressing him in their presence, as an evidence that the Captains cherished those who were confided to us. Behold a strange providence of the great God. We importuned heaven and earth to get these children; everything seemed to point to the overthrow of the Seminary, we were momentarily expecting nothing less than its ruin; and yet we are obliged to be silent for fear of being urged to take some of them. The business relating

nions le ciel & la terre, pour auoir ces enfans, tout ſembloit tendre à la deſtruction du Seminaire, nous n'en attendions que la ruine à tous momens, & nous ſommes contrains de nous taire, de peur d'eſtre preſſez d'en prendre. Les affaires du Chriſtianiſme eſtans concluës on en vint aux preſens.

Monſieur le Cheualier fit dire à ces peuples, qu'il leur preſentoit vn baril de haches, & de fers de fleſches. Partie pour repouſſer doucement leurs canots en leur païs; partie pour les attirer vers nous l'année prochaine. C'eſt la couſtume des Sauuages de ſe ſeruir de ſemblables metaphores. Il fit venir en ſuitte vn autre preſent d'vne belle chaudiere, de quelques haches, & de quelques fers de fleſches, qu'il offrit aux habitans *d'Oſſoſané*, pource qu'ils auoient receu nos Peres, & nos François en leur bourgade, leur aiant fait vne belle cabane. C'eſt vne riche prudence de ces Meſſieurs, d'appliquer pour la Religion, ce qui ne s'eſt donné quaſi iuſques à [330 i.e., 326] preſent, que par police. Il ne couſte rien d'offrir auec vne ſaincte intention, ce qui d'ailleurs doit eſtre donné, pour entretenir l'amitié de ces peuples. C'eſt l'vne des belles induſtries, de Monſieur le Cheuallier de Montmagni, & de Monſieur de l'Iſle, ſon Lieutenant. Les preſens faits, Monſieur de l'Iſle ſe tourne vers noſtre Neophyte, & luy dit: Mon frere ie ne t'ay rien donné, cependant nous ne ſommes plus qu'vne meſme choſe, car tu es Chreſtien, & enfant de Dieu, auſſi bien que moy. Viens moy voir en particulier, ie te veux parler; il ne manqua pas de luy faire vne belle gracieuſeté, & nous auſſi de noſtre coſté, en teſmoignage de l'amour que nous portons à ceux qui reçoiuent noſtre creance. La concluſion du conſeil,

to Christianity being concluded, we came to the presents.

Monsieur the Chevalier had these people told that he presented them a barrel of hatchets and of iron arrow-heads. Part of this was to waft their canoes gently homewards, part to draw them to us next year. The Savages are wont to use such metaphors. Then he had them bring another present consisting of a fine kettle, some hatchets, and some iron arrow-heads, which he offered to the inhabitants *of Ossosané*, because they had received our Fathers and our French in their village, having built them a fine cabin. It is rare prudence in these Gentlemen to ascribe to Religion what has been given, up to [330 i.e., 326] the present, almost entirely through policy. It costs nothing to offer with a holy intention that which must be given for another reason, in order to retain the friendship of these peoples. It is one of the fine expedients of Monsieur the Chevalier de Montmagni and of Monsieur de l'Isle, his Lieutenant. The presents disposed of, Monsieur de l'Isle turned to our Neophyte and said to him, "My brother, I have given thee nothing; nevertheless, we are but one and the same thing, for thou art a Christian and a child of God, and so am I. Come and see me privately, for I wish to speak with thee." He did not fail to make him a fine present, nor did we on our side, as an evidence of the love that we bear to those who accept our belief. The conclusion of the council was that, as we had caused these good people to wait, and as they were short of food, Monsieur de l'Isle had them given several barrels of peas to supply them on the way,—one being given in consideration of the new Christian. The Captains, one after

fut que comme on auoit fait retarder ces bonnes gens, lesquels manquoient de viures. Monſieur de l'Iſle leur fit donner quelques barils de pois, pour leur prouiſiõ en chemin, en appliquant vn en conſideration du nouueau Chreſtien. Les Capitaines les vns apres les autres, firent de grands remerciemens. L'vn diſoit: L'Iſle, tu fais comme il faut faire; c'eſt ainſi que les freres ſe ſecourent dans leurs beſoins. L'autre aſſeuroit que tout leur païs alloit eſtre rempli de la renommée du [331 i.e., 327] Capitaines des François, & de ſa liberalité. Il y en eut vn qui s'eſcria: L'Iſle, ie te remercie, ie remercie les veſtus de noir, ie remercie le Truchement qui nous parle, ie remercie toute la ieuneſſe qui eſt à tes coſtez: tout noſtre païs vous remercie. Et là deſſus tous les autres firent reſonner, en ſigne d'approbation, leur ho, ho, ho, ho, & puis chacun ſe deſpartit. Remarquez la promptitude de ces nations en leurs affaires. Nous arriuaſmes le Samedi à la nuict, & le Mardi d'apres, tout cecy fut conclud & terminé.

Ie me ſuis oublié de dire, que Monſieur de l'Iſle recommanda, dans ces conſeils, tres-efficacement, tous nos François, & nos Peres qui ſont en ces contrées fort eſloignées, aduertiſſant ces peuples de bien prẽdre garde à eux, de ne point perdre leur païs, que tous les Capitaines François, nous tenoient fort chers, que c'eſtoit nous qui inſtruiſions les plus grands, qu'ils ſçauoient bien que nous n'allions point en leur païs par intereſt temporel, ce qu'ils aduoüerent publiquement. Bref ie ne ſçaurois ſouhaitter d'auantage, que fit ce braue Gentil-homme, pour le bien de cette Egliſe naiſſante, & pour teſmoigner de l'amour au nouueau Chreſtien, qui ſe trouua parmi ces barbares.

the other, expressed their thanks profusely. One said, "L'Isle, thou doest what ought to be done; it is thus brothers succor each other in their needs." The other asserted that all their country would be filled with the renown of the [331 i.e., 327] Captain of the French, and of his liberality. There was one of them who exclaimed, "L'Isle, I thank thee, I thank the black robes, I thank the Interpreter who speaks to us, I thank all the young men who are thy retinue; all our country thanks you." And thereupon all the others, as a sign of their approval, shouted their "ho, ho, ho, ho," and then each one departed. Observe the promptness of these nations in their business. We arrived Saturday night, and, the Tuesday after, all this was decided and finished.

I forgot to say that Monsieur de l'Isle very effectively commended, in these councils, all our French and our Fathers who are in those far distant lands, warning these people to heed them well, and not to undo their own country. He said that all the French Captains esteemed us highly, that it was we who instructed people of the highest rank; and that they themselves knew well we did not go into their country for worldly interests, which they had publicly admitted. In short, I could not have wished more than this gallant Gentleman did for the welfare of this infant Church, and to prove his love for the new Christian who was present among these barbarians. [332 i.e., 328] No one can say that this good Neophyte has enrolled himself under the standard of Jesus Christ out of worldly considerations. Although the Savages are pertinacious beggars, even to the last degree, yet he has never asked, nor showed any inclination to get, anything from us. He came to

[332 i.e., 328] Perſonne ne ſçauroit dire, que ce bon Neophyte, ſe ſoit rangé ſous les eſtendards de Ieſus-Chriſt, pour quelque conſideration humaine. Quoy que les Sauuages ſoient importuns à demander, iuſques au dernier poinct, iamais il ne nous a demandé, ny monſtré inclination d'auoir de nous aucune choſe, il venoit à la Meſſe, & à Veſpre, il frequentoit noſtre Chappelle pour prier Dieu, & n'euſt pas mis le pied dans noſtre maiſon, ſi on ne l'euſt inuité, contre la couſtume de ſes compatriotes, qui s'ingeroient à tous momens, & demandoient, qui vne choſe, qui l'autre. Nous l'auons laiſſé long-temps, ſans luy dõner meſme à manger, ny ſans le beaucoup careſſer, il ne s'eſt point venu preſenter, demeurant en paix, dans vne grande modeſtie, qui a raui noſtre cœur; auſſi a-il dit ſouuent au P. Brebeuf, ie me ſuis fait Chreſtien, non pour le corps, mais pour l'ame. Il s'eſt confeſſé & communié, deuant que de partir de ſon païs auec vne ſinguliere conſolation de nos Peres, il faut que ie confeſſe ingenuëment à V. R. que ie ne m'attendois pas de voir en toute ma vie, en vn Sauuage, ce que ie penſe auoir veu & reſſenti en celuy-cy. Il y a vne certaine modeſtie, qui prouient de l'eſprit interieur, il me ſemble que ie la sentois [333 i.e., 329] en cét homme quand il s'approchoit de moy. I'ay actuellement conſideré les autres Sauuages, pour voir ſi ie pouuois remarquer vne meſme ſimplicité colõbine que ie voiois en celui-ci, ie n'en ay point veu; Ie m'eſtonnois de ce qu'on l'auoit admis à la *C*ommunion apres ſon bapteſme, mon eſtonnement s'eſt changé en vn autre quand ie l'ai veu & pratiqué. Dix perſonnes cõme celuy la mettroient le feu dans toutes les bourgades des Hurons, auſquels ont peu deſia dire par

Mass and to Vespers, and frequented our Chapel to pray to God, and would not have set his foot in our house had he not been invited,— quite contrary to the custom of his countrymen, who were always meddling, and asking, now for one thing, now for another. We had neglected him for a long time, not even giving him anything to eat, or paying him much attention; he did not come to see us, remaining quietly and modestly away, in a manner that delighted our hearts. Indeed, he often said to Father Brebeuf, "I became a Christian, not for the body, but for the soul." He confessed and took communion before departing for his own country, giving our Fathers a singular consolation. I must frankly confess to Your Reverence that I did not expect to see, in all my life, in a Savage, what I think I have seen and experienced in this one. He possesses a certain modesty which emanates from the spirit within; it seems to me that I felt it [333 i.e., 329] in this man when he approached me. I have now studied the other Savages, to see if I could observe the same dove-like simplicity in them that I saw in this one; I have not found it. I was surprised that he had been admitted to the Communion after his baptism; my astonishment changed to another kind when I had seen and conversed with him. Ten persons such as he would set on fire all the villages of the Hurons, to whom can already be said in advance, *levate capita vestra, appropinquavit enim redemptio vestra.* Amen.

Meanwhile, I have observed that this contagion or Epidemic, which slaughters so many Hurons, has not been communicated to the French at the 3 Rivers, although they have had negotiations and intercourse with these people. I will relate in passing a

auance, *leuate capita veſtra appropinquauit enim redemptio veſtra*, Amen.

Cependant i'ay remarqué que cette contagion ou Epidimie qui egorge tant de Hurons, ne s'eſt point cõmuniquée aux François aux 3. Riuieres quoy qu'ils aiẽt agi & cõuerſé auec ces peuples. Ie racompteray en paſſant vne choſe aſſez gaïe que le Pere Paul Ragueneau ma eſcrit de ſon voiage. Comme il gardoit vn perpetuel ſilence auec ces pauures barbares n'entendant pas leur langue, ſa conuerſation eſtoit ordinairement au Ciel parlant donc quelquefois au Dieu du Ciel & pouſſans de ſon cœur quelques oraiſons jaculatoires, ces bonnes gens eſtoient bien en peine de ſçauoir à qui il adreſſoit ſa voix, ils ſe mettoient aux aguets, les vns d'vn coſté, [334 i.e., 330] les autres de l'autre pour le deſcouurir: & cõme ils n'apperceuoient riẽ, ils redoubloiẽt leur diligence, changeans de place regardans qui d'vn coſté qui d'vn autre auec eſtõnemẽt. Le depart des vaiſſeaux me preſſe, mais deuant que de finir ie dirai ce que i'ai appris fraiſchement de la mort du Pere Charles Turgis.

Il y a enuiron trois ans qu'il fuſt enuoié auec le Pere du Marché aux iſles de *Mishcou*, pour aſſiſter principalement les François, qui y alloient eſtablir vne demeure, & par occaſion faire ce qui ſe pourroit auec les Sauuages qui ſi rencontreroient. Ils y ont demeuré enſemble enuiron vn an en aſſez bonne ſanté, au bout duquel les affaires de cette reſidence aians obligé le Pere du Marché de prendre l'occaſion de quelque vaiſſeau qui alloit à Kebec, pour me communiquer quelque point d'importance, le Pere Turgis demeura ſeul. Depuis aiant eſté inuité à l'occaſion d'autres vaiſſeaux de ſe retirer, n'i [*sc.* n'y] aiant guere

rather amusing thing that Father Paul Ragueneau wrote me on his voyage. As he had to observe a perpetual silence with these poor barbarians, not understanding their language, his conversation was usually addressed to Heaven. Now as he was sometimes speaking to the God of Heaven, and uttering from his heart some ejaculatory prayers, these simple people were very anxious to know to whom he was addressing his speech; they set themselves to watch, some on one side, [334 i.e., 330] some on another, to discover who it was, and when they perceived nothing, they redoubled their watchfulness, changing their positions, and looking now here, now there, in amazement. The departure of the ships hurries me, but before finishing I will tell what I have learned recently of the death of Father Charles Turgis.[33]

It is about three years since he was sent with Father du Marché to the islands of *Mishcou*, chiefly to minister to the French who were going there to establish a residence, and incidentally to do what they could with the Savages they happened to meet. They lived there together about a year in fairly good health, at the end of which — the affairs of this residence having obliged Father du Marché to avail himself of a ship that was going to Kebec, to communicate to me some matters of importance, — Father Turgis remained alone. Afterwards, having been invited, an opportunity being given by other ships, to withdraw thence, as there was little probability of the return of his companion, or the coming of some one in his place, — I had in fact sent one from Kebec, but he could not land at *Mishcou* on account of the contrary winds which prevailed at that time, — and as, be-

d'apparence du retour de ſon compagnon, ou de quelque autre en ſa place; lequel en effect, i'enuoiai de Kebec mais il ne peut aborder à *Mishcou* à raiſon des vents contraires qui regnoient en ce temps; & que d'ailleurs il y auoit beaucoup de ſujet de [335 i.e., 331] craindre là quelque diſgrace de maladie ou miſere, ou quelque irruption de Sauuages; il reſpondit courageuſement qu'il ne pouuoit mourir en lieu plus auantageus, qu'en celuy où l'obeïſſance l'auoit mis, & en la Croix que la paternelle bonté & prouidence de Dieu luy auoit choiſie; outre que la charité l'obligeoit de ne point quitter ceux, qui par ſon depart demeureroient abandonnés de tout ſecours ſpirituel.

Il ſemble que cette action ait mis le Ciel en ialouſie contre la terre de poſſeder vn ſi bon courage, car la maladie du ſcorbut, ordinaire en ces nouuelles habitations, s'eſtant miſe parmy ces nouueaux habitans, le Pere en fut atteint, & en fin abbatu le deuxieſme de Mars, & en mourut apres pluſieurs autres le quatrieſme de May; aiant eu parmy vne ſi grãde deſolatiõ cette cõſolation, que d'auoir preſque aſſiſté tous ceux qui moururent, ſe faiſant parler [*sc.* porter] au lict des malades ſelon le beſoin qu'ils auoient de luy, & d'auoir diſposé les autres ſains & malades à ſouffrir patiemment tout ce que Dieu ordonneroit d'eux; il n'y en eut qu'vn qui mourut apres luy. Ce bon Pere en outre à eu cette conſolation que de ſe voir au moins en mourant, en quelque façon ſemblable au grand Apostres des Indes [336 i.e., 332] du ſiecle paſſé ſainct François Xauier, ne pouuant en ce paſſage eſtre ſecouru & aſſiſté de perſonne pour le ſpirituel, & fort peu pour le temporel. *C*'eſt le premier de noſtre *C*ompagnie qui ſoit mort de maladies en ces terres.

sides, there was good reason to [335 i.e., 331] dread some misfortune from sickness or poverty, or some inroad of the Savages, he yet answered courageously that he could not die in a more favorable place than in that where obedience had placed him, and on the Cross which the paternal goodness and providence of God had chosen for him; besides, charity compelled him not to leave those who, through his departure, would be bereft of all spiritual aid.

It seems that this act made Heaven jealous of earth to possess so courageous a soul, for the disease known as scurvy, common in these new settlements, spread among these new residents; the Father was attacked by it, and was finally stricken down on the second day of March,—dying, after many others, on the fourth of May. He had, in the midst of so great a desolation, this comfort, that he had ministered to almost all those who died, having himself carried to the bedsides of the sick, according to the need they had of him; and that he had prepared the others, sick or well, to suffer patiently all that God should ordain for them. There was only one of them who died after him. This good Father had, besides, the consolation of seeing himself, at least in dying, in some respects like the great Apostle of the Indies [336 i.e., 332] in the last century, saint François Xavier,—since he was not able in this emergency to obtain relief and help from any one in spiritual matters, and very little in temporal. He is the first one of our Society to die from disease in these lands. He was equally regretted by the French and by the Savages, who honored him and loved him tenderly.

Although, in the two years or thereabout that this good Father was in this place, he had baptized only

Il a eſté eſgalement regreté des François & des Sauuages, qui l'honoroient & aimoient tendrement.

Quoy qu'en deux ans ou enuiron que ce bon Pere à eſté en ce lieu, il n'ait baptisé qu'vn ou deux petits enfans Sauuages, qui moururent incontinent apres le bapteſme, toutesfois ce ſeul bien eſtoit capable deſſuier tous ſes traüaux, & luy apportera eternellement vne recompence & vne conſolation pour laquelle il expoſeroit encore mille vies s'il eſtoit en eſtat de les donner. Dieu ſoit à iamais loüé de la fidelité & du courage qu'il à donné à ce ſien ſeruiteur. Ie prie V. R. & tous nos Peres de ſe ſouuenir de luy deuant Dieu & ne point oublier nos pauures Sauuages. C'eſt la requeſte que luy en fait le moindre de ſes enfans qui ſe dira encor ce qu'il eſt.

Mon R. PERE.

Voſtre tres-humble & tres-obeïſſant
ſeruiteur en N. S. Ieſus Chriſt.

PAVL LE IEVNE.

De Kebec ce 11. de Septembre. 1637.

one or two little Savage children, who died immediately after baptism, yet this good deed alone was capable of mitigating all his trials, and will bring him an eternal recompense and consolation for which he would expose a thousand more lives, if he had them to give. God be forever praised for the fidelity and courage that he granted this his servant. I pray Your Reverence and all our Fathers to remember him before God and not to forget our poor Savages. This is the request made to you by the least of your children, who will again sign himself, what he is,

My REVEREND FATHER,

Your very humble and very obedient servant in Our Lord Jesus Christ,

PAUL LE JEUNE.

From Kebec, this 11th of September, 1637.

# NOTES TO VOL. XII

*(Figures in parentheses, following number of note, refer to pages of English text.)*

1 (p. 25).—This remedy for dysentery is apparently the same as that prescribed to Cartier by the ruler of Hochelaga, for the plague of scurvy,—see *Brief Récit* (Tross ed., 1863), fol. 38: "Then Dom Agaya sent two women in search of it; they brought nine or ten boughs thereof, and made us understand that we must strip off the bark and leaves of this tree, and boil the whole in water; that then we must drink of this water for two days, and put the pulp upon the swollen and inflamed limbs; and that this tree would cure all disease. They call this tree, in their language, Ameda."

Laverdière, Ferland, and others regard this tree as probably *epinette blanche*, or hemlock spruce (*Abies canadensis*, Mich.), indigenous to Northeastern America.

Josselyn also mentions (*N. Eng. Rarities*, p. 64) the medicinal properties of spruce: "The tops of green spruce-boughs, boiled in bear, and drunk, is assuredly one of the best remedies for the scurvy, restoring the infected party in a short time. They also make a lotion of some of the decoction; adding honey and allum. . . . The Indians break and heal their swellings and sores with it; boyling the inner bark of young hemlock very well; then knocking of it betwixt two stones to a playster; and, annointing or soaking it in soyls' oil, they apply it to the sore. It will break a sore swelling speedily."

2 (p. 27).—The symbolization of lightning by the serpent, occasioned by obvious resemblances,—in sinuous motion, celerity of action, and fatal stroke,—is as old and as extensive as the human race; to it is due, in the opinion of many writers, the genesis of the Old-World legends of Osiris, Indras, Perseus, and Beowulf. Huitzipochtli, the war god of the Aztecs, was called "the Hurler," as hurling the lightning serpent against his enemies; and other Central American tribes worshiped Mixcoatl, the "cloud serpent," a personification of the tornado; while the Ojibwas, the Illinois, and many other Northern tribes relate legends of the serpents (lightnings) that are the food of the "thunder-birds"—this last perhaps the most general of our aboriginal myths concerning the phenomena

of the thunderstorm (vol. x., *note* 3). See Jones's *Ojebway Indians* (London, n.d.), pp. 85–87; and Dorman's *Origin of Primitive Superstitions* (Phila., 1881), pp. 271–276. In all these myths, the serpent is symbolical, in its turn, of the waters, and of the unceasing conflict of the elements.

3 (p. 33).— *Michtabouchiou:* the same as Michabou or Manabozho (vol. v., *note* 41). Cf. Squier's "Manabozho and the Great Serpent," in *Amer. Review*, vol. ii. (N. Y., 1845), pp. 392–398; chapter on "Manabozho" in Emerson's *Indian Myths* (Boston, 1884), pp. 336–371; and Hoffman's collection of Menomonee myths relating to this personage, in *Bur. Ethnol. Rep.*, 1892–93, pp. 161–209.

4 (p. 37).—Other versions of this legend appear in the myths of various tribes. The Ojibwas relate that a boy, enraged because the heat of the sun had singed his birdskin coat, contrived a snare with which he caught the sun "at the moment of its rising above the earth's disk;" the dormouse—"then the largest animal in the world"—set the sun free by cutting the snare with its teeth; but the sun's intense heat so burned the dormouse's body that it was reduced to its present small size.—Schoolcraft's *Hiawatha* (Phila., 1856), pp. 239–242.

The Menomonees have a similar tale, in which the cord is cut by a mouse (*Bur. Ethnol. Rep.*, 1892–93, pp. 181, 182).

An Omaha legend, secured by Dorsey, relates that the rabbit, vexed that his morning hunt was always anticipated by the Sun, resolved to catch the latter in a snare. Having done this, but obliged himself to cut the cord, the rabbit's hair between the shoulders was scorched yellow by the sun's heat, which mark is still visible.— *Contributions to N. Amer. Ethnology* (U. S. Geog. and Geol. Survey), vol. vi., pp. 14, 15.

The story of Tchakabech's ascent to the sky suggests the nursery tale of "Jack and the Beanstalk." It is also akin to a tradition among the Minnetarees that in former times all the tribes of their stock lived underground, but that two boys among them climbed upward, by the roots of a great vine, to the surface of the earth; finding there a rich and beautiful country, they returned below, and persuaded their people to migrate to this new land.—Jones's *Traditions of N. Amer. Indians* (London, 1830), vol. i., pp. xix., 201–209.

Ojibwa and Menomonee legends of Manabush say that he caused the pine tree to grow to several times the original size, that he might rise above the earth (*Jour. Amer. Folk-Lore*, vol. iv., pp. 202, 212).

5 (p. 73).—The notion of a turtle upholding the earth is prominent in the Huron story of creation as given by Brébeuf in *Relation*

of 1636 (vol. x. of this series, p. 129). Hale relates a similar tale as given by an old Huron—"perhaps the most complete account of the Huron cosmogonic myth which has yet been obtained" (*Jour. Amer. Folk-Lore*, vol. i., pp. 178–183). Cf. Cusick's *Ancient History of the Six Nations* (Lockport, N. Y., 1848), p. 13.

The Delawares also fancied that "an enormous tortoise carried the world on its back;" see Loskiel's *Mission among Indians of N. America* (Latrobe's trans., London, 1794), part 1, p. 30. Cf. Heckewelder's "Indian Nations," in *Amer. Philos. Soc. Trans.* (Hist. and Lit. Com.), vol. i. (Phila., 1819), p. 246: "The Tortoise, or as it is commonly called, the *Turtle* tribe, among the Lenape, claims a superiority and ascendency over the others, because their *relation*, the great Tortoise, a fabled monster, the Atlas of their mythology, bears according to their traditions this great *island* on his back, and also because he is amphibious, and can live both on land and in the water, which neither of the heads of the other tribe[s] can do." Cf. also the "Walam Olum" of the Lenape, as given in Brinton's *Lenâpé and their Legends* (Phila., 1885), p. 179; he remarks (p. 133), "The turtle or tortoise is everywhere in Algonkin pictography the symbol of the earth." Schoolcraft makes a similar statement.

In some instances, the tortoise was also regarded as a creative agent. Dankers and Sluyter record—in their "Journal of a Voyage to New York, 1679–80" (translated by Murphy), in *Long Island Histor. Soc. Memoirs*, vol. i. (Brooklyn, 1867), p. 268—the statements of Indians whom they met near the present Newark, N. J., ascribing such power to the turtle: "The true name by which they call this Supreme Being, the first and great beginning of all things, was *Kickeron* or *Kickerom*, who is the origin of all, who has not only once produced or made all things, but produces every day. . . . I told him I had conversed with Jasper or *Tantaqué*, another old Indian, on the subject, from whence all things had come, and he had told me they came from a tortoise; that this tortoise had brought forth the world, or that all things had come from it; that from the middle of the tortoise there had sprung up a tree, upon whose branches men had grown. That was true, he replied, but *Kicheron* [*sic*] made the tortoise, and the tortoise had a power and a nature to produce all things, such as earth, trees, and the like, which God wished through it to produce, or have produced."

Peter Jones (*Ojebway Indians*, p. 255) states that in 1837 he saw, near the N. E. shore of Lake Huron, an island on which there was a large rock shaped like a turtle, to which "the heathen Indians frequently offered their devotions and sacrifices;" and he found beneath its head several pieces of tobacco, evidently left there by the Indians as such offerings.

6 (p. 97).—See sketch of Ragueneau in vol. ix., *note* 40.

7 (p. 113).—*Khiondaësahan* (also spelled Ekhiondatsaan): A large village on the trail to Teanaustayé (St. Joseph). As this name occurs in the *Relations* only in 1637, the village was probably removed elsewhere soon after that year.—A. F. HUNTER.

8 (p. 117).—See Le Jeune's description of the aboriginal process of fire-making (vol. vi., p. 217). The "metallic stones" were pieces of iron pyrites, used from the earliest times (and even now employed by some Eskimo tribes) for this purpose—sometimes alone, but more often with flint. This primitive method was succeeded in the Iron Age by the flint and steel, which is still used in many parts of the world, and has but recently been superseded in civilized countries by the lucifer match (invented about 1830). The outfit of flint, steel, and tinder used by Europeans was early supplemented by matches (Fr. *allumettes*),—slightly-twisted hempen cords, or splinters of wood, tipped with sulphur. Such as these, Le Jeune refers to in the text. The tinder box of the Europeans was readily adopted by the American Indians, as they came into association with white men, and, among many tribes, soon superseded their own primitive methods. For detailed account of aboriginal appliances for fire-making, with many illustrations, see Hough's "Fire-Making Apparatus," in *U. S. Nat. Mus. Rep.*, 1887–88, pp. 531–587.

9 (p. 127).—For sketches of Chastellain and Garnier, see vol. viii., *notes* 51, 52.

10 (p. 133).—*River of the Hiroquois:* thus named by the French because it was the route used by their Iroquois enemies for hostile incursions; later, known as Richelieu River. Sauthier's map (engraved by Faden, 1777) gives the name Richelieu only to that part of the river above Chambly; thence to St. Antoine, he names the river Chambly; and the rest of the stream, to its mouth, the Sorel. These latter names are those of officers under Marquis de Tracy, who by his orders erected forts on this river (August, 1664),—Pierre de Saurel (or Sorel), who built the fort of that name, at the mouth of the river, on the site of old Fort Richelieu; and Jacques de Chambly, who erected a fortification at the foot of the rapids, at the present village of Chambly.

11 (p. 133).—This rapid was at first called simply "Grand Sault," the great rapid; but after 1611 it received the name Sault St. Louis—apparently in memory of a young Frenchman named Louis, who in that year was drowned while attempting to descend the rapids in a canoe. The name St. Louis is also applied to the lake above, formed by an expansion of the St. Lawrence; and, again, designates the seigniory lying on the southern shore, opposite the rapids, in which the old mission town, Caughnawaga, is situated.

This estate was granted to the Jesuits, May 29, 1680, with two leagues frontage on the river; it is now the property of the Caughnawaga Indians.

The rapids are commonly known as the Lachine Rapids, and form a prominent feature in the scenery of that region. Navigation past them is rendered possible by the Lachine Canal, 8½ miles long, extending from the town of Lachine (opposite Caughnawaga) to Montreal. The seigniory of that name was granted to La Salle (in the winter of 1667–68) by the Seminary of St. Sulpice, in honor of which he named it; but in 1669 the seigniory became known as Lachine, in derisive allusion to the expedition projected by La Salle to discover a route to China via the river (Faillon's *Col. Fran.*, vol. iii., pp. 297, 298). The settlement founded by La Salle at Lachine was destroyed (Aug. 5, 1689) by the Iroquois, and 200 persons cruelly massacred; while many others were made captives, and either enslaved or tortured to death.

12 (p. 133).— Reference is here made to the lands granted to Pierre Le Gardeur (vol. viii., *note* 57).

13 (p. 133).— Montreal Island — the site of ancient Hochelaga, and of the modern city of Montreal — is 32 miles long by 10½ miles wide, and forms the counties of Hochelaga and Jacques Cartier. The island was granted, soon after the restitution of New France by the English, to Jean de Lauson (vol. vi., *note* 2); but in 1640 he transferred the greater part of it to Dauversière and his associates of the Society of Notre Dame de Montréal. This association afterwards became so reduced in membership and in funds that in 1663 it surrendered the Montreal colony, with all its possessions and rights, to the Seminary of St. Sulpice (conducted by the Society of that name established in 1641 in France), which for six years had maintained an ecclesiastical establishment in Montreal, and had done much to aid the colony. The Sulpitians thus became the seigniorial proprietors of the island, which they held until the abolition of feudal tenure in 1854,— retaining, however, up to the present time a considerable part of their valuable domain. A full account of the Montreal colony is given by Faillon in his *Col. Fran.* For mention of the early aboriginal inhabitants of Montreal, see vol. v., *note* 52.

14 (p. 135).— Concerning Isle Jésus, see vol. ix., *note* 42.

15 (p. 135).— This river was named Pontgravé by Champlain (1609), in honor of his friend; the name St. Jean was given to it in memory of Nicolet (vol. viii., *note* 29).

16 (p. 137).— Concerning Beaupré, see vol. xi., *note* 13.

17 (p. 157).— Regarding Lake Champlain, see vol. i., *note* 67.

18 (p. 171).— See sketch of the Attikamègues in vol. ix., *note* 20.

19 (p. 175).—*In a Chapel:* a nautical phrase, thus defined in

*Supplément au Dictionnaire de l'Académie* (Paris, 1825): "A vessel enters chapel when a wrong manœuvre or other cause brings it into danger." Littré describes it as "putting about, head to wind, despite oneself, and through the force of winds or of currents."

20 (p. 177).—For sketch of Jacques Hertel, see vol. ix., *note* 3.

21 (p. 181).—Concerning the Iroquet tribe, see vol. v., *note* 52.

22 (p. 187).—*Abenaquiois* (Abnaki, Wapanachki, or Wabenakies): a group of Algonkin tribes in New Brunswick and Maine. Ferland says (*Cours d'Histoire*, vol. i., p. 66): "Later, the Souriquois, the Abenaquis, and the Malecites became allies, in order to furnish mutual aid to one another in their wars against the English colonies. They have sometimes been confounded, by English and French writers, under the collective name of Abenaqui tribes." Laverdière (*Champlain*, p. 73) mentions "the Etchemins, afterward called Malécites;" and says that "the name Ouabenakiouek was given by the Montagnais to the Etchemins, especially to the savages of the Kennebec." Champlain, in his earlier voyages, visited the last-named tribe; and he relates (*ut supra*, pp. 1180, 1182, 1216) that in 1629 they sought his assistance against the Iroquois, whereupon he sent one of his men to visit their country. This envoy brought back a favorable report of the Kennebec region, and of the friendly disposition of its people.

For sketch of the Jesuit mission among these tribes, see Introduction to this series, vol. i., pp. 13–15; for details of their history and present condition, see Vetromile's *Abnakis and their History* (New York, 1866), and Maurault's *Hist. des Abenakis*.

The Abenakis of Maine are now principally represented by two small tribes in that State, the Penobscot and Passamaquoddy (vol. ii., *note* 6), living on the rivers of those names; and by a small remnant in Canada, at Becancour, and at St. François-du-Lac (Yamaska county).

23 (p. 193).—Claude Pijart, brother of Pierre (vol. viii., *note* 8), was born in Paris, Sept. 10, 1600, and became a Jesuit novice Aug. 7, 1621. His studies were pursued in his native city; and he was an instructor in the colleges at Orleans (1624–28), Caen (1632–34), and Rouen (1634–36). In July, 1637, he came to Canada, where he labored three years at Quebec and Three Rivers, in that time becoming proficient in the Algonkin dialect. Thus prepared, he began, with Raymbault (vol. xi., *note* 16), the mission (1640) to the Nipissings and other Northern Algonkin tribes, to whom he ministered during the greater part of the following nine years,—jointly with Raymbault until the latter's death, then with Ménard. Some intervals in this period were spent in the Huron mission,—upon the destruction of which, Pijart escaped, with others of the mission-

aries, and later returned to Quebec. Soon after, he was assigned to the Jesuit residence at Montreal, and remained there (as superior, from 1653) until the arrival of the Sulpitians (August, 1657); he was then placed in charge of the parish church at Quebec, in which capacity he is frequently mentioned in the *Jour. des Jésuites* up to the close of that record (1668.) According to Sommervogel, Pijart died at Quebec, Nov. 16, 1680.

24 (p. 195).—Cap à l'Arbre (the Pointe Sainte-Croix of Champlain) is now known as Point Platon (vol. ii., *note* 66).

25 (p. 197).—*Double:* "A small copper coin, bearing on one side the image of the king, and on the other three fleurs-de-lis, which was worth the sixth part of a sou, or two deniers" (Littré).

26 (p. 213).—Thierry Desdames, a naval captain, was one of De Caen's employees, as early as 1622; and it was his ship that brought to Canada, the following year, the Récollets Viel and Sagard (vol. iv., *notes* 25, 48). In 1628, he brought to Quebec news of the approach of De Roquemont's squadron, and narrowly escaped capture by Kirk. Desdames left Canada upon its conquest by the English, but doubtless returned thither soon after its restitution to France, although the first mention we have seen of his name after that event is at this place in our text. From 1639 to 1646, Desdames was commandant at Miscou, and a warm friend of the Jesuit mission there; the *Relation* of 1643 mentions the generous aid given by him to the priest D'Olbeau in the latter's long and dangerous illness. No further information regarding Desdames's career is available. Dionne ("Miscou," in *Can.-Français*, vol. ii., p. 447) conjectures that "he may have remained as commandant in the Bay of Chaleurs until the arrival of Denys [1656–57?]."

27 (p. 217).—For sketch of Giffard, see vol. vi., *note* 8.

Guillaume Couillard came to Quebec in 1613, and was an employee of the successive mercantile companies (vol. iv., *note* 21) until 1628—sometimes as a carpenter, sometimes as a sailor; Champlain praises his energy and excellent disposition. He married (1621) Guillemette, the second daughter of Louis Hébert (vol. ii., *note* 80); and, upon the latter's death, his title of Sieur de l'Espinay and the cultivation of his land devolved upon Couillard (vol. vii., *note* 5), who remained at Quebec during the English occupancy. He had ten children; of these, Louise married Oliver le Tardif (vol. v., *note* 49), and Marguerite, Jean Nicolet (vol. viii., *note* 29). Couillard died in March, 1663; his wife, in October, 1684.

Louis Henri Pinguet (born in 1588), a native of Perche, France, came to Canada probably before 1637; he died in December, 1670. He had three children; the daughter, Françoise, married Pierre de Launay (vol. viii., *note* 69).

28 (p. 221).—The Jesuit missions in Paraguay were an offshoot (1588) from those of Brazil—the latter founded in 1549, by Emmanuel Nobrega and other priests, at San Salvador. Early in the 17th century, the Indian neophytes of the Paraguay missions were gathered by their Jesuit directors into villages (or "reductions"), forming what has frequently been styled, by historians of that order, "the Republic of Paraguay." There the converts were instructed, not only in religion, but in agriculture and various trades—spinning and weaving, building, carving, and the manufacture of firearms. Each village was governed by two of the priests; and the people owned, as common property, the products of their industry. These "reductions" attained great prosperity, until 1631–32, when they were so ravaged by heathen tribes of Brazil that they were abandoned by the Christian natives, who descended the Parana and founded new colonies at the Grand Rapids of that river. Daurignac states that "in 1656 there were in Paraguay more than twenty towns wholly civilized, each reduction having a population of 5,000 to 6,000; and numerous other towns were partly civilized." Their great increase in numbers was partly due to the fact that Fathers Valdivia and Anchieta had obtained from the king of Spain decrees that the baptized Indians should be exempt from slavery. In 1759, the Jesuits were expelled from Brazil and other Portuguese colonies; and the communities they had founded soon lapsed into decay. Full accounts of these missions have been written by Charlevoix and Muratori.

29 (p. 227).—The Long Sault of the Ottawa River, about 45 miles above Montreal, is over six miles in length. Navigation past these rapids is now secured by the Grenville Canal, excavated, in most of its length, from the solid rock. At the Pass of the Long Sault, on the western shore, occurred (1660) the heroic defense of an intrenchment by Daulac des Ormeaux (more commonly known as "Dollard") and eighteen comrades, against 500 Iroquois,—the Frenchmen, by the sacrifice of their lives, saving Montreal from destruction by these savages. See Parkman's vivid description of this episode, in *Old Régime in Canada* (Boston, 1875), pp. 72–82.

30 (p. 241).—The Society of Jesus won renown as a missionary order, from its very foundation (1534). Only seven years later, Francis Xavier was sent to India, devoting the rest of his life to missionary labors there and in Japan, and before his death (1552) converting thousands to the Christian faith. The Japan missions were prosperously continued by Xavier's successors, despite frequent and cruel persecutions; they baptized thousands of natives, including many princes and nobles, and erected numerous churches. In 1587, an imperial edict was issued, banishing the Jesuits (who then

numbered 125), and condemning their converts to exile or death; but this was afterward mitigated to the extent of forbidding them only public worship and teaching. Persecutions and martyrdoms soon followed; and in 1613 most of the missionaries, with many of their converts, were expelled from the empire. Those remaining met a martyr's fate, until, in 1634, no Jesuits were left in Japan. Nevertheless, priests of this and other orders again made various attempts to renew missions in Japan, but in vain; they were put to death with cruel tortures, and at the capture of Ximabara (1638), after a six months' siege, the native Christians were massacred by thousands. By 1643, the Japanese mission was utterly destroyed, and definitely abandoned both by Jesuits and Franciscans (the latter order having also maintained missions in that country since about 1590).

31 (p. 247).—*Oumastikoueian* (named by the French, Le Crapaud, "the Toad"): an Algonkin chief of the same name as the one mentioned by Le Jeune in 1635–36 as spreading mischievous reports among the tribes, and finally meeting a violent death (vol. viii., p. 59; vol. ix., p. 95). The savage here mentioned was, later, baptized, but afterward returned to heathenism (*Relation* of 1641).

32 (p. 247).—Porcelain, or wampum (vol. viii., *note* 70), had an extensive use among the Indians in ceremonial intercourse, either inter-tribal or with the Europeans. "When ambassadors set out for another nation, they bore before them the calumet, or pipe of peace, in evidence of their pacific purpose and to secure protection for their journey, and also belts of wampum to be submitted in confirmation of their proposals, or, if their people had been worsted in battle, to atone for injuries and purchase peace."—Woodward's *Wampum* (Albany, 1878), p. 25. See Brébeuf's mention of his present of wampum to the Huron council, "to smooth the difficulties of the road to Paradise," and of a similar gift made by the Island tribe to the Hurons, to incite the latter to war (vol. x., pp. 29, 75).

33 (p. 263).—See sketch of Turgis in vol. viii., *note* 18.